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Sancte Carlo Acutis Salzano
Ora pro nobis, Pray for us, Ruega por Nosotros.

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Biblia Sacra juxta Vulgatam Clementinam,
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"*... gratis accepistis, gratis date*" Mt 10,8
"*... You received without charge, give without charge*" Mt (10:8)
"*... Recibisteis gratuitamente, dad gratuitamente.*" Mt (10:8)

In Æterna Gratia et pro eius prompta Sanctificatione.

INDEX

Every Catholic Should be Familiar With.
Spiritual Communion
Devotion to St. Carlo Acutis.
Examination of Conscience.
Litany to Obtain Holy Humility.
Litany for the Grace of Religious Silence.
Rosary of the Blessed Virgin Mary Extended.
Litany of St Joseph.
Angelic Trisagion.
Trisagion to the Most Holy Trinity.
Twelve Sorrows of the B. Virgin Mary.
Rosary of the Holy Wounds.
Rosary of the Holy Wounds Extended.
St. Bridget - Four Prayers.
St. Bridget - Fifteen Prayers.
St. Bridget - Seven Prayers.
St. Pio de Pietrelcina - Prayer.
St. Pio de Pietrelcina - Novena to the Sacred Heart of Jesus.
Chaplet of St. Michael Archangel.
Litany of The Saints.
Litany of The Holy 14 Helpers.
Divine Mercy Stations of the Cross.
The Chaplet of Divine Mercy.
Supplication for Health, Prayer, and Charm Of the Holy Brother Louis Beltran, by which he cured all manner of diseases.
Three Things must be Present in Fasting.
True and False Devotees of the BVM.
Novena to The Holy Spirit.
Prayer for the Sanctification of Food.
Final Supplication.

Every Catholic Should be Familiar With

The 7 Sacraments *(The Holy Mysteries)* : *1.*Baptism *2.*Confirmation *(Chrismation) 3.*Eucharist *4.*Penance *(Confession, Reconciliation) 5.*Matrimony *6.*Holy Orders *7.*Extreme Unction *(Annointing of the Sick)*.

The 7 Corporal Works of Mercy : *1.*To feed the hungry *2.*To give drink to the thirsty *3.*To clothe the naked *4.*To shelter the homeless *5.*To visit the sick *6.*To visit the imprisoned *7.*To bury the dead.

The 7 Spiritual Works of Mercy : *1.*To counsel the doubtful *2.*To instruct the ignorant *3.*To admonish the sinner *4.*To comfort the sorrowful *5.*To forgive all injuries *6.*To bear wrongs patiently *7.*To pray for the living and the dead.

The 3 Eminent Good Works : *1.*Prayer *2.*Fasting *3.*Almsgiving.

The 7 Gifts of the Holy Ghost : *1.*Wisdom *2.*Understanding *3.*Counsel *4.*Fortitude *5.*Knowledge *6.*Piety *7.*Fear of the Lord.

Class of Gifts of the Holy Ghost *(Charismata)* : *1.*Gift of speaking with Wisdom *2.*Gift of speaking with Knowledge *3.*Faith *4.*Grace of Healing *5.*Gift of Miracles *6.*Gift of Prophecy *7.*Gift of Discerning Spirits *8.*Gift of Tongues *9.*Gift of Interpreting Speeches.

The 12 Fruits of the Holy Ghost : *1.*Charity *2.*Joy *3.*Peace *4.*Patience *5.*Benignity *6.*Goodness *7.*Longanimity *8.*Mildness *9.*Faith *10.*Modesty *11.*Continency *12.*Chastity.

The 3 Theological Virtues : *1.*Faith *2.*Hope *3.*Charity.

The 4 Cardinal Virtues : *1.*Prudence *2.*Justice *3.*Fortitude *4.*Temperance.

The 7 Capital Sins : *1.*Pride *2.*Greed *3.*Lust *4.*Anger *5.*Gluttony *6.*Envy *7.*Sloth.

The 6 Sins against the Holy Ghost : *1.*Presumption *2.*Despair *3.*Resisting the known truth *4.*Envy of another's spiritual good *5.*Obstinacy in sin *6.*Final impenitence.

The 4 Sins that Cry Out to Heaven : *1.*Willful murder *2.*The sin of Sodom *3.*Oppression of the poor *4.*Defrauding laborers of their wages.

Conditions for Mortal Sin : *1.*Grave matter *2.*Full knowledge *3.*Deliberate consent.

The 9 Ways We Participate in Others' Sins : *1.*By counsel *2.*By command *3.*By consent *4.*By provocation *5.*By praise or flattery *6.*By concealment *7.*By partaking *8.*By silence *9.*By defense of the ill done.

The 10 Commandments : *1.*Thou shalt not have other gods besides Me *2.*Thou shalt not take the Name of the Lord thy God in vain *3.*Remember to keep Holy the Lord's day *4.*Honor thy father and thy mother *5.*Thou shalt not murder *6.*Thou shalt not commit adultery *7.*Thou shalt not steal *8.*Thou shalt not bear false witness against thy neighbor *9.*Thou shalt not covet thy neighbor's wife *10.*Thou shalt not covet thy neighbor's goods.

The 2 Greatest Commandments : *1.*To Love the Lord thy God with all thy heart, soul, mind and strength *2.*To Love thy neighbor as thyself.

The 3 Evangelical Counsels : *1.*Voluntary Poverty *2.*Perpetual Chastity *3.*Entire Obedience.

The 6 Precepts of the Church *(The Duties of a Catholic)* : *1.*To go to Mass and refrain from servile work on Sundays and holy days *2.*To go to Confession at least once a year *(traditionally done during Lent) 3.*To receive the Eucharist at least once a year, during the Easter Season *(known as the "Easter duty") 4.*To observe the days of fasting and abstinence *5.*To help to provide for the needs of the Church according to one's abilities and station in life *6.*To obey the marriage laws of the Church.

The 3 Powers of the Soul : *1.*Memory *2.*Intellect *3.*Will.

The 4 Pillars of the Catholic Faith : *1.*The Apostles Creed *2.*The Seven Sacraments *3.*The Ten Commandments *4.*The Lord's Prayer.

The 3 Pillars of the Church's Authority : *1.*Sacred Scripture *2.*Sacred Tradition *3.*Living Magisterium.

The 3 Munera *(Duties of the Ordained)* : *1.*Munus docendi *(duty to teach, based on Christ's role as Prophet) 2.*Munus sanctificandi *(duty to sanctify, based on Chris's role as Priest) 3.*Munus regendi *(duty to shepherd, based on Christ's role as King)*

The 3 Parts of the Church : *1.*The Church Militant *(Christians on Earth) 2.*The Church Suffering *(Christians in Purgatory) 3.*The Church Triumphant *(Christians in Heaven)*

The 4 Marks of the Church : *1.*Unity *2.*Sanctity *3.*Catholicity *4.*Apostolicity.

The 12 Tribes of Israel : In order of their birth: *1.*Reuben *2.*Simeon *3.*Levi *4.*Judah *5.*Zabulon *6.*Issachar *7.*Dan *8.*Gad *9.*Asher *10.*Naphtali *11.*Joseph *(Menasseh and Ephraim) 12.*Benjamin.

The 8 Beatitudes : *1.Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. 2.Blessed are the meek: for*

they shall possess the land. 3.Blessed are they that mourn: for they shall be comforted. 4.Blessed are they that hunger and thirst after justice: for they shall have their fill. 5.Blessed are the merciful: for they shall obtain mercy. 6.Blessed are the clean of heart: for they shall see God. 7.Blessed are the peace-makers: for they shall be called the children of God. 8.Blessed are they that suffer persecution for justice: for theirs is the Kingdom of Heaven.

The 14 Stations of the Cross : *1.*Jesus is condemned to die *2.*Jesus is made to bear His cross *3.*Jesus falls the first time *4.*Jesus meets His mother *5.*Simon helps Jesus carry His cross *6.*Veronica wipes Jesus' face *7.*Jesus falls the second time *8.*Jesus meets the women of Jerusalem *9.*Jesus falls the third time *10.*Jesus is stripped *11.*Jesus is nailed to the cross *12.*Jesus dies on the cross *13.*Jesus is taken down from the cross *14.*Jesus is laid in the tomb.

The 15 Mysteries of the Holy Rosary & When They are Prayed :

Joyful: *1.*Annunciation *2.*Visitation *3.*Nativity *4.*Presentation *5.*Finding Jesus in the Temple.

Luminous: *1.*Baptism of Jesus. *2.*Manifestation of Jesus at the wedding feast of Cana *3.*Proclamation of the Kingdom of God *4.*The Transfiguration *5.*The Institution of the Holy Eucharist.

Sorrowful: *1.*Agony in the Garden *2.*The Scourging *3.*Crowning with thorns *4.*Carrying of the Cross *5.*Crucifixion.

Glorious: *1.*Resurrection *2.*Ascension *3.*Pentecost *4.*Assumption *5.*Crowning of Mary.

Mondays, Saturdays: Joyful. Tuesdays, Fridays: Sorrowful. Wednesdays, Sundays: Glorious. Thursdays: Luminous. Sundays in Advent, Christmastide & Epiphany: Joyful. Sundays in Eastertide & Time After Pentecost:- Glorious. All of Septuagesima & Lent: Sorrowful.

The 9 Choirs of Angels. In ascending order: *1.*Angels *2.*Archangels *3.*Principalities *4.*Powers *5.*Virtues *6.*Dominions *7.*Thrones *8.*Cherubim *9.*Seraphim.

The 3 Levels of Reverence : *1.*Dulia: the reverence we give to Saints *2.*Hyperdulia: the reverence we give to Mary as the greatest of Saints and Mother of God *3.*Latria: the reverence and worship we give to God alone.

The 14 Holy Helpers : *1.*St. George, *Martyr, April 23 2.*St. Blaise, *Bishop and Martyr, February 3 3.*St. Pantaleon, *Martyr, July 27 4.*St. Vitus, *Martyr, June 15 5.*St. Erasmus *(Elmo)*, *Bishop and Martyr, June 2 6.*St. Christopher, *Martyr, July 25 7.*St. Giles, *Abbot, September 1 8.*St. Cyriacus *(Cyriac)*, *Martyr, August 8 9.*St. Achatius, *Martyr, May 8 10.*St. Dionysius *(Denis)*, *Bishop and Martyr, October 9 11.*St. Eustachius *(Eustace)*, *Martyr, September 20 12.*St. Catherine of Alexandria, *Virgin and Martyr, November 25 13.*St. Margaret of Antioch, *Virgin and Martyr, July 20 14.*St. Barbara, *Virgin and Martyr, December 4.*

The 7 Last Words of Christ : *1.Father, forgive them, for they know not what they do.* (Luke 23:34) *2.Amen I say to thee; this day thou shalt be with me in Paradise.* (Luke 23:43) *3.Woman, behold thy son* (...) *Behold thy mother.* (John 19:26-27) *4.Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?* (Matthew 27:46, ref. Psalm 21) *5.I thirst.* (John 19:28) *6.It is consummate.* (John 19:30) *7.Father, into thy hands I commend my Spirit.* (Luke 23:46, ref. Psalm 30:6)

The 4 Last Things *(The Novissima)* : *1.*Death *2.*Judgement *3.*Heaven *4.*Hell.

Spiritual Communion

ACTS

To be made at the beginning of each Visit to the Most Blessed Sacrament.

My Lord Jesus Christ, (...) I believe You are present in the Sacrament of the Altar; (...)

ACTS

For the Spiritual Communion to be made at the end of each visit.

My Jesus, and Redeemer of my soul,
I believe You are, for my love, humiliated
in this Sacrament under the appearances of bread,
and as such, I adore You.

I love You above all things, and because I love You, I
repent of every evil I have done to displease You,
I resolve never to offend You again,
and I desire You in my heart,
and since I cannot receive You sacramentally,
come at least spiritually into my soul
that seeks You, desires You, and ardently longs for You.

Now that You have come, I embrace You,
I unite myself wholly to You,
and I beg You not to permit that I ever
be separated from You.
Amen.

B. Alphonus Maria de Liguori

Modern Version

My Jesus,
I believe that Thou art truly present
in the Most Blessed Sacrament.

I love Thee above all things,
and I desire to possess Thee within my soul.

Since I am unable now to receive Thee sacramentally,
come at least spiritually into my heart.

I embrace Thee as being already there,
and unite myself wholly to Thee;
never permit me
to be separated from Thee.
Amen.

St. Alphonus Maria de Liguori

Devotion to St. Carlo Acutis

Sign of the Holy Cross

By the Sign of the Holy † Cross, Deliver us from † our enemies † O Thou our God. In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen**.

Let us implore with all Supplication our Redeemer, the Lord Jesus Christ, that through His Grace, and through the Intercession of the Holy Virgin Mary, His Mother, and His Confessor Saint Carlo Acutis, He may Deign to Grant us: the Salvation of Soul and body, the Remission of sins, and Peace.

℣. *Grant this, Eternal and Almighty God.*
℟. *Lord, have Mercy.*

℣. *Christ, have Mercy.*
℟. *Lord, have Mercy.*

O Son of God, whom Your Confessor Saint Carlo Acutis Confessed with all his heart, Honoring Your Name, and was Led to the Crown; Grant that our confession may Purge us from sin: so that whatever we proclaim in Honor of Your Praise, we may feel it Benefit us as an Eternal Reward. Amen.

Through Your Mercy, our God, who is Blessed, and Lives, and Rules All things Forever and Ever. Amen.

Inspired by the Examples and Merits of His Blessed Confessor Saint Carlo Acutis, dearest brothers, let us humbly offer prayers to the Eternal King and Father God: that just as He Made Saint Carlo Acutis Endure various struggles as an example for our Instruction, so may He Grant Him the Fullest Ability to Intercede for us Before the Mercy of His Compassion. Amen.

O God, who Accepted the Confession of Saint Carlo Acutis, and so Fully Heard all the words of his Mouth, that You Made him a Partaker of Your Kingdom, where He Sings to You in the Presence of the Angels; now Accept through Him our Vow of Confession, who Led Him to the Reward: and who Willed that he Be Blessed through Confession, Lead us, after our fall in this world, finally to the Eternal Homeland to be Crowned. Amen.

Through Your Mercy, our God, who is Blessed, and Lives, and Rules All things Forever and Ever. Amen.

℣. *Saint Carlo Acutis, Confessor of Christ, Hear your pleading servants,*
℟. *and Bring down upon us the Indulgence Obtained from Heaven.*

℣. *O Saint Carlo Acutis, Golden Star of the Lord's Grace,*
Accept with your usual Clemency the groans of your servants.
℟. *and Bring down upon us the Indulgence Obtained from Heaven.*

℣. *Glory ✠ and Honor to the Father, and to the Son, and to the Holy Spirit.*
℟. *and Bring down upon us the Indulgence Obtained from Heaven.*

Attend, O Lord, to our supplications, which we offer on the commemoration of your Confessor Saint Carlo Acutis: that we, who have no confidence in our own righteousness, may be Helped by the Prayers of Him who Pleased You. Through Christ our Lord. Amen.

May the Intercession of Saint Carlo Acutis, we beseech You, O Lord, Commend us: that what we cannot obtain by our own merits, we may Achieve through His Patronage. Through Christ our Lord. Amen.

℣. *This is one of the Exalted and Mighty Ones of Heaven, whom the Hand of the Lord has Chosen and Consecrated for Himself.*
℟. *We humbly ask to be Helped by His Merits.*

℣. *This is he who Performed Great Virtues before God, and Praised the Lord with all his heart.*
℟. *We humbly ask to be Helped by His Merits.*

℣. *Glory ✠ and Honor to the Father, and to the Son, and to the Holy Spirit.*
℟. *We humbly ask to be Helped by His Merits.*

Saint Carlo Acutis, Pray for us,
Saint Carlo Acutis, Pray for us,
Saint Carlo Acutis, Pray for us,

In the Name ✠ of the Father, and of the Son, and of the Holy Spirit, Amen.

Examination of Conscience

on

Capital Sins and Contrary Virtues

pride / *Humility*

Pride is the *arrogance* that leads a person to equate themselves with *God* or to stand in *opposition* to *God*.

Pride contains and leads to:

vanity: self-satisfaction from being appreciated, exclusive, envied, etc.
conceit: believing oneself to be very important, necessary, indispensable.
arrogance: attitudes of superiority towards others.
self-sufficiency: Believing that one needs neither God nor anyone else, that they can do everything solely by themselves.
susceptibility: Not accepting criticism, correction, or advice, and also becoming upset without sufficient reason.

Humility comes from the Latin "humilitas," which means to lower oneself, and from "humus," which means ground, earth.

The *Humble* person does not aspire to the treasures and promises of the world, but rather wants to *Recognize* more and more their *Total Dependence on God*.

The one who truly desires to *Grow in Humility Accepts* humiliations and accusations even if they are unjust. They do not seek the first places or to stand out, they submit their judgment to *God* and are *Always Willing to Serve God* and others.

greed / *Generosity*

Inclination, *disordered* desire, or *excess* of pleasures, possessions, holdings, etc.

Greed exceeds the *Caution* and *Prudence* that lead us to seek having *Enough* for a life without excess.

Greed is an *unhealthy desire* for things. The *greedy* person is also *selfish*, *refuses* to *Help* in the *Needs* of others, does *not* like to *Share*, and does *not* practice *Solidarity*.

The *Virtue* opposite to *greed* is *Generosity*. It *Disposes* us to *Give* material goods, our *Time*, *Talent*, and our own *Life* to Fulfill the *Will of God*, without expecting anything in return, in detachment from worldly things.

envy / *Charity*

Envy is evident when we seek to *criticize* and even *slander* others to diminish them before others.

Envy is part of evil thoughts, which people often think are only about *lust*.

It can appear in various ways:

comparing my goods or ills with those of others.

resenting the *Qualities, Goods, or Achievements* of another because I do not have them.

desiring to have the *Material, Intellectual, Physical Goods* of others and wishing that others do not have the *Goods* they have, because I do not have them.

Charity as a *Virtue* opposite to *envy* consists in *Always Desiring the Good* of others, even Above one's own *Good*. *Charity* means *Love of God*. It is a *Beneficial Act or Feeling* of *Help* towards others.

A person can *Love God* above all things and *Love* others with that *Love* with which *God Loves* them and with which the person *Loves God*.

wrath / *Patience*

Wrath is the emotional sense of *displeasure* and generally *antagonism*, aroused by a real or apparent injury.

It is a reaction of *irritation and rage* caused by the *indignation* of feeling that what we believe we deserve is being undermined or by the *frustration* of not achieving some goal or need.

Wrath is an emotional state that varies in intensity, ranging from mild *irritation* to intense *fury*.

Patience is the *Virtue* opposite to *wrath* to *Endure* adversities, contradictions, and attacks with *Peace and Serenity*. It *Moderates* sadness, providing *Conformity and Acceptance*.

It includes *Meekness*, which *Moderates outbursts of anger*, which are a manifestation of *wrath*. "*With these bad feelings against others, we fight against God,*" while "*God Loves others, Loves Harmony, Loves Love, Loves Dialogue, Loves walking together*" *(Pope Francis, April 16, 2015).*

lust / *Chastity*

Lust is the enjoyment of carnal pleasure in a sensual and passionate way, in a *disordered* manner. It leads to: *fornication, masturbation, sodomy, pornography, pederasty, rape, prostitution*, etc.

Lust originates, stimulates, and "justifies" thoughts and desires contrary to *Chastity*, *Continence*, and *God's Plan*.

Chastity is the *Virtue* that *Governs and Moderates* the desire for carnal pleasure according to the *Principles* of *Faith* and *Reason*.

It *Overcomes selfishness* and *Enables Sacrifice, Conquers* carnal *concupiscence* in thoughts and desires, thus fostering the *Virtue of Temperance*.

gluttony / *Temperance*

Gluttony is the *immoderate, obsessive, and disordered* desire for the *pleasure* connected with the consumption of food and the senses. It is the unjustified intoxication that ends in a complete *loss* of *Reason*.

Temperance includes *Moderation and Sobriety* in consumption. It *Strengthens* the *Disposition for Fasting*, a *Sacrifice Pleasing to God and Beneficial for the Soul.*

sloth / *Diligence*

Sloth is the culpable *reluctance* in the fulfillment and promptness of the obligations of life and the *Soul*. It includes: *idleness, culpable procrastination, acedia or spiritual sloth*, and *discouragement* in responding to *Divine Graces*.

The *Virtue* of *Diligence* is *Interest, Responsibility, Care, Efficiency*, and also *Promptness* in *Fulfilling Duty* in the *Service of God* and others.

What has God arranged to help us overcome the Capital Sins?

1. Graces. Every impulse to be Chaste, Humble, Generous, etc. is a *Divine Grace*.
2. The Sacraments. To know ourselves Forgiven and to Receive the *Graces* that lead us to Persevere in Virtues.
3. Prayer. It Strengthens us in the inner struggle against Sins. A very Powerful Weapon is the *Holy Rosary*. *The Blessed Virgin Mary* is our *Ally* in the *Fight* against these sins.

Litany to Obtain Holy Humility

by Cardinal Rafael Merry del Val y Zulueta - 1867

℣. *O Jesus! Meek and Humble of Heart,* ℟. *Hear me.*
℟. *O Jesus! Deliver me.*
From the desire of being esteemed,
From the desire of being known,
From the desire of being praised,
From the desire of being honoured,
From the desire of being preferred,
From the desire of being consulted,
From the desire of being approved,
From the desire of being spared,
From the fear of being humbled,
From the fear of being despised,
From the fear of suffering rebuked,
From the fear of being calumniated,
From the fear of being forgotten,
From the fear of being reviled,
From the fear of being ill-treated,
From the fear of being injured,

℟. *Pray for me.*
O Mary, Mother of the *Humble*,
St. Joseph, Patron of the *Humble*,
St. Michael, who First Crushed *pride*,
St. Francis, Imitator of a *Master Meek and Humble*,
All ye Holy Spirits Sanctified by *Humility*,

1880 Addition

℟. *Jesus, Grant me the Grace to Wish.*
That others may be *Loved more than I*,
That others may be *Esteemed more than I*,
That others may *Grow* in the opinion of the world and *I diminish*,
That others may be *Employed* and *I set aside*,
That others may be *Praised* and *I forgotten*,
That others may be *Preferred before me* in everything,
That others may be *More Holy than I*, *Provided I am as Holy as I Can Be*,

Prayer

O Sweet Jesus! Meek and Humble of Heart, Make my heart like unto Thine, and Give me the Grace of Final Perseverance. Amen.

The Fervent Adorer: Or, Practice Of Perpetual Adoration Of The Sacred Heart Of Jesus, As Recommended by Blessed Margaret Mary Alacoque. Cum Permissu Superiorum. REVISED BY A R. C. CLERGYMAN. 1867.

Litany for the Grace of Religious Silence

℟. *Have Mercy on me.*
Jesus! by the *Holy Silence* of *Thy Infancy*,
Jesus! who *Preserved Silence* in the midst of the *false accusations and the unjust judgments* of men,
Jesus! who *Loved to Pray* during the *Silent Watches* of the night,
Jesus! who *Spent Forty days* in *Silence and Retreat*,
Jesus! who *Preserved Strict Silence* during *Thy Sacred Passion* in the midst of the most atrocious calumnies,
Jesus! who *Suffered in Silence* the *Pains of Thy Terrible Agony*,
Jesus! whom I have so often *Offended* by my immortified tongue, especially by excusing everything in myself, and censuring and putting an unfavourable construction, not only upon the least defects, but likewise even upon the best actions of my neighbour,

℟. *Pray for me.*
Holy Virgin! Mother of Jesus, who *Heard in Silence*, and Treasured up in your Heart all that Concerned Jesus, your Only Treasure,
Holy Joseph! Guardian of Incarnate Wisdom, and Spouse to the Queen of all Saints, Obtain for me of the Great Master of Interior Life, an *Eminent Spirit of Silence, Prayer, and Holy Recollection*,
All ye Holy Fathers of the Desert,

Prayer

St. John Baptist, and all Holy Religious Souls who Observed so well the Holy Law of Silence, make Intercession for me, Amen.

The Fervent Adorer: Or, Practice Of Perpetual Adoration Of The Sacred Heart Of Jesus, As Recommended by Blessed Margaret Mary Alacoque. Cum Permissu Superiorum. REVISED BY A R. C. CLERGYMAN. 1867.

Holy Rosary - Promises

"[9]O God I will sing to thee a new song: in the psalter of ten strings, I will sing to thee."
Ps 143:9

"[30]And Ezechias, and the Princes commanded the Levites, that they should praise our Lord in the words of David, and Asaph the Seer: who praised him with great joy, and bowing the knee adored." 2 Par 29:30.

Asaph composed several psalms from the psalter: Psalms 49 and 72-82. Note that Asaph is called a Seer, because composting psalms was a sacred mission. Cf. I Paralipomenon 25, 1 ss. and note.

B. ALAN DE LA ROCHE DE DIGNITATE PSALTERII

1460

"*I want those who are devoted to my Rosary to have my Son's grace and blessing during their lifetime, at death and after their death. I want them to be freed from all slavery so that they will be like kings, with crowns on their heads, sceptres in their hands and to reign in eternal glory.*" BVM.

I. Sinners are Forgiven;

II. Souls that thirst are Refreshed;

III. Those who are fettered have their bonds Broken;

IV. Those who weep find Happiness;

V. Those who are tempted find Peace;

VI. The poor find Help;

VII. Religious are Reformed;

VIII. Those who are ignorant are Instructed;

IX. The living learn to Overcome pride;

X. The dead *(the Holy Souls)* reach Mercy by way of suffrages.

TRADITION

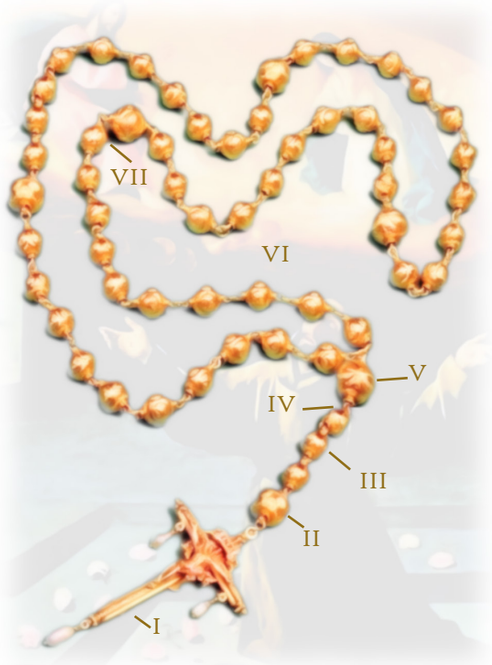
1. Whoever shall Faithfully Serve Me by the Recitation of the Rosary, shall Receive Asked Graces.
2. I Promise My Special Protection and the Greatest Graces to all those who Recite the Rosary.
3. The Rosary shall Be a Powerful Armor against hell. It will Destroy vice, Decrease sin and Defeat heresies.
4. It Will Cause Virtue and Good Works to Flourish. It Will Obtain for Souls the Abundant Mercy of God. It Will Withdraw the Hearts of people from the love of the world and its vanities, and Will Lift Them to the Desire of Eternal Things. Oh, that Souls Would Sanctify Themselves by these means.
5. The Soul Which Recommends Itself to Me by the Recitation of the Rosary shall Not Perish.
6. Whoever shall Recite the Rosary Devoutly, Applying Themselves to the Consideration of its Sacred Mysteries, shall Never be conquered by misfortune. God Will Not Chastise them in His Justice. They shall Not Perish by an unprovided death. If they Be Just, they shall Remain in the Grace of God and Become Worthy of Eternal Life.
7. Whoever shall Have a True Devotion for the Rosary shall Not die without the Sacraments of the Church.
8. Those who are Faithful to Recite the Rosary shall Have during their Life and at their Death the Light of God and the Plenitude of His Graces. At the moment of Death, they shall Participate in the Merits of the Saints in Paradise.
9. I shall Deliver from Purgatory those who Have Been Devoted to the Rosary.
10. The Faithful Children of the Rosary shall Merit a High Degree of Glory in Heaven.
11. You shall Obtain All you Ask of Me by the Recitation of the Rosary.
12. All those who Propagate the Holy Rosary shall Be Aided by Me in their Necessities.
13. I have Obtained from My Divine Son that All the Advocates of the Rosary shall Have for Intercessors the Entire Celestial Court during their Life and at the Hour of Death.
14. All those who Recite the Rosary Are my Sons and Daughters, and Children of My Only Son, Jesus Christ.
15. Devotion to My Rosary is a Great Sign of Predestination to the Eternal Glory.

Mysterium Gaudiosum / Joyous Mysteries / Misterios Gozosos:
feria secunda et sabbato / Mondays and Saturdays / Lunes y Sábados.

Mysterium Dolorosum / Sorrowful Mysteries / Misterios Dolorosos:
feria Tertia et feria Sexta / Tuesdays and Fridays / Martes y Viernes.

Mysterium Gloriosum / Glorious Mysteries / Misterios Gloriosos:
feria Quarta et Dominica / Wednesdays and Sundays / Miércoles y Domingos.

Mysterium Luminosum / Luminous Mysteries / Misterios Luminosos:
feria Quinta / Thursdays / Jueves.



I- Signum Sanctæ Crucis et Symbolum Apostolorum, Sign of the Holy Cross and Apostles Creed, Signo de la Santa Cruz y Credo de los Apóstoles.
II- Pater Noster, Our Father, Padre Nuestro.
III- III Actus-Ave Maria, 3 Acts-Hail Mary, 3 Actos-Ave María.
IV- Gloria Patri et Oratio Fatimæ, Glory and Fatima Prayers, Gloria y Oraciones de Fátima.
V- Mysterium Dicitur, Mystery Statement, Enunciado del Misterio. Pater Noster, Our Father, Padre Nuestro.
VI- X Ave Maria, 10 Hail Mary, 10 Ave María.
VII- Gloria Patri et Oratio Fatimæ, Glory and Fatima Prayers, Gloria y Oraciones de Fátima.

Rosary of the Blessed Virgin Mary

Sign of the Holy Cross

By the Sign of the Holy † Cross, Deliver us from † our enemies † O Thou our God. In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen.**

℣. Thou O Lord wilt Open my lips.
℟. *And my mouth shall declare Thy Praise.*

℣. Incline unto my Aid O God.
℟. *O Lord make haste to Help me.*

℣. Glory be to the ✠ Father, and to the Son, and to the Holy Spirit.
℟. *As it was in the Beginning, is Now, and will be Forever.* **Amen.**

Act of Contrition

Oh my God, *from all my heart I am sorry for all my sins, and I detest them*, not only because in sinning, I deserve the penalties that you have Justly Established, but especially because I have offended Thee, who art the Greatest Good, and Worthy beyond all my love. Therefore I firmly Purpose, with the Help of Thy Grace, from henceforth to sin no more and flee the next occasions of sinning. **Amen.**

I Confess

I Confess to Almighty God, to Blessed Mary Ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, to All the Saints, and to you my brothers *(and to thee, Father)* that I have sinned exceedingly in thought, word, and deed, *through my fault, [strike breast] through my fault, [strike breast] through my most grievous fault [strike breast]*. Therefore, I beseech Blessed Mary Ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, All the Saints, *[and you my brothers (and thee Father)]* to pray for me to the Lord our God. **Amen.**

May Almighty God have Mercy upon us, Forgive us our sins, and Bring us unto Life Everlasting. **Amen.**

May the Almighty and Merciful Lord Grant us Pardon, Absolution, and Remission of our sins. **Amen.**

My God, I believe in Thee, I hope in Thee, I love Thee above all things with all my Soul, with all my heart and with all my strength; I love Thee because Thou art Infinitely Good and Worthy of being loved; and because I love Thee, I Repent with all my heart of having offended Thee; have Mercy on me, a sinner. **Amen.**

Pater Noster

Pater noster qui es in cælis: sanctificetur Nomen Tuum; adveniat Regnum Tuum; fiat voluntas Tua, sicut in cælo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a Malo. *Amen.* CCE 2759

Our Father

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. **Amen.** CCE 2759

Padre Nuestro

Padre nuestro, que estás en el cielo, santificado sea tu Nombre; venga a nosotros tu reino; hágase tu voluntad en la tierra como en el cielo. Danos hoy nuestro pan de cada día; perdona nuestras ofensas como también nosotros perdonamos a los que nos ofenden; no nos dejes caer en la tentación, y líbranos del mal. Amén. CCE 2759

Apostles' Creed

I Believe in God, the Father Almighty, Creator of Heaven and earth, and in Jesus Christ, His only Son, our Lord, Who was Conceived by the Power of the Holy Spirit and Born of the Virgin Mary, Suffered under *Pontius Pilate*, was Crucified, Died, and was Buried; He Descended into *hell*; on the third day He Rose again from the dead; He Ascended into Heaven and is Seated at the Right Hand of God, the Father Almighty; from there He will Come to Judge the living and the dead. / I believe in the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the Forgiveness of *sins*, the Resurrection of the *body*, and the Life Everlasting, **Amen.**

The Lord's Prayer

OUR FATHER which art in Heaven, Sanctified be Thy Name. Let Thy Kingdom come. Thy Will be done, as in Heaven, in earth also. Give us today our Supersubstantial Bread *[Our daily bread give us this day, (Lk 11:2-4)]*. And Forgive us our debts, as we also forgive our debtors, And Lead us Not into tentation. But Deliver us from evil. **Amen.** Mt 6:9-13

Hail Mary

Hail Mary, Full of Grace, the Lord is with Thee. Blessed art thou amongst women and Blessed is the Fruit of Thy Womb, Jesus. / Holy Mary, Mother of God, Pray for us sinners, now, and in the hour of our death, **Amen.**

Act of Faith

Oh Lord my God, with a firm faith I believe and confess each and every thing that the Holy Catholic Church Teaches, because Thou, my God, has Revealed all these things, who is Eternal Truth and Wisdom, who can neither deceive nor be deceived. In this Faith, I resolve to live and to die. **Amen.** *Hail Mary*.

Act of Hope

Oh Lord my God, I hope through Thy Grace to obtain the Forgiveness of all my sins and after this life Eternal Happiness, because Thou hast Promised, who is Infinitely Powerful, Faithful, Kind, and Merciful. In this Hope, I resolve to live and to die. **Amen.** *Hail Mary*.

Act of Charity

Oh Lord my God, I love Thee above all things and love my neighbor because of Thee, because Thou art the Greatest, Infinite, and Most-Perfect Good, Worthy of all my love. In this Charity, I resolve to live and to die. Amen. *Hail Mary*.

Glory Be

Glory be ✠ to the Father, and to the Son, and to the Holy Spirit. As it was in the Beginning, is Now, and will be Forever. **Amen**.

Passion of the Lord, Good Friday

℣. Christ Humbled himself, made Obedient unto death.
℟. *Even the death of the Cross*.

Easter Eve, Holy Saturday

℣. Christ Humbled himself, made Obedient unto death: even the death of the Cross.
℟. *For the which thing God also Hath Exalted Him, and Hath Given Him a Name which is Above all names*.

Fatima Prayers

O my Jesus, Forgive us our sins, Save us from the fires of hell. Lead all souls to Heaven, especially those most in need of Thy Mercy. **Amen**.

O my Jesus, it is for Love of Thee, for the Conversion of sinners and in Reparation for sins committed against the Immaculate Heart of Mary, I offer this sacrifice to Thee. **Amen**.

O my God, I Believe, I Adore, I Hope and I Love Thee! I beg Pardon for those do not believe, do not adore, do not hope and do not love Thee. **Amen**.

Angel's Prayer

Act of Reparation to the Most Holy Trinity

O Most Holy Trinity, Father, Son and Holy Spirit, I adore Thee profoundly. I offer Thee the Most Precious Body, Blood, Soul and Divinity of Jesus Christ, Present in all Tabernacles of the world, in Reparation for the *outrages*, *sacrileges* and *indifference* by which He is offended. By the Infinite Merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the Conversion of poor sinners. **Amen.**

Eucharistic Prayer

O Most Holy Trinity, I adore Thee; my God, my God, I love Thee in the Most Blessed Sacrament. **Amen**.

Ejaculatory Prayers

The ejaculations are short Prayers to better keep us in the Presence of God throughout the day. Also for the closing of Prayer segments, for example, for the end of each Tenth of the Rosary, after the Glory Be.

They are not mandatory and the Praying person can choose which ones and in what order according to his heart. Although the tradition suggests some in specific, depending on the case.

"Jesus, Meek and Humble of Heart, Make my heart Like unto Thine."

"Oh Mary, Conceived without sin, Pray for us who have Recourse to Thee."

"Sacred Heart of Jesus, I Trust in Thee."

"Oh My Jesus, Pardon and Mercy. By the Merits of Thy Holy Wounds."

"Lord, Give us Saintly Priests."

"Lord, Give us Many and Holy Priests."

"Jesus, Mary, I Love You! Save Souls!"

"To Thee, Oh Blessed Trinity, be Praise, and Glory, and Thanksgiving, for Ever and Ever! Holy, Holy, Holy, Lord, God of Hosts. Heaven and Earth are Filled with Thy Glory."

"Lord Jesus Christ, Son of God, Have Mercy on me, a sinner."

First Joyful Mystery

We Contemplate the Annunciation of the Blessed Virgin Mary, and we Ask for *Humility*.

"[21]And the people was expecting Zacharie; and they marveled that he made tarriance in the temple[10415]. [22]And coming forth he could not speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained dumb. [23]And it came to pass, after the days of his office were expired, he departed into his house. [24]And after these days, Elizabeth his wife conceived; and hid herself five months, saying: [25]*For thus hath our Lord done to me in the days wherein he had respect to take away my reproach among men*.

[26]And in the sixth month, the Angel Gabriel was sent of God into a city of Galilee, called Nazareth, [27]to a virgin despoused to a man whose name was Joseph, of the house of David[10416]; and the virgin's name was MARY.

[28]And the Angel being entered in, said unto her: *HAIL full of grace, our Lord is with thee*[10417]: *blessed art thou among women*.

[29]Who having heard, was troubled at his saying, and thought what manner of salutation this should be. [30]And the Angel said to her: *Fear not MARY, for thou hast found grace with God. [31]Behold thou shalt conceive in thy womb, and shalt bear a Son; and thou shalt call his name JESUS. [32]He shall be great, and shall be called the Son of the most High, and our Lord God shall give him the seat of David his father*[10418]: [33]*and he shall reign in the house of Jacob for ever, and of his Kingdom there shall be no end*.

[34]And MARY said to the Angel: *How shall this be done, because I know not man?*[10419] [35]And the Angel answering, said to her: *The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also that which of thee shall be born Holy, shall be called the Son of God. [36]And behold Elizabeth thy cousin, she also hath conceived a Son in her old age; and this month, is the sixth to her that is called barren; [37]because there shall not be impossible with God any word*.

[38]And MARY said, *BEHOLD the handmaid of our Lord, be it done to me according to thy word*[10420]. And the Angel departed from her." Lk 1:21-38.

[10415] 21. After the sacrifice, the priest had to bless the people with the formula of Nm. 6, 23 ss.

[10416]27. From the house of David: Here it seems to refer rather to Joseph, who certainly was (cf. Mt. 1, 6 and 16). But the same is deduced from Mary in v. 32 and 3, 23 ss. (See the note there). The difference between both spouses is that Mary descended from David through Nathan (non-real line) and Joseph through Solomon's royal line. For the announcement of v. 32, Jesus was to gather in him the blood of David, which he received from his mother, and the right to the crown, which he received from his adoptive father. The Jews knew it well, otherwise the enemies of Christ would have accused him of being an impostor when he was hailed as "son of David" (Mt. 21, 9-11).

[10417] 28. Here is the original formula of the Hail Mary, which is completed with the words of Elizabeth in v. 42. The angel greeted her undoubtedly in Aramaic language (the Hebrew of that time, with influences from Syria and Chaldea) with the formula "Shalom Lak", that is, literally: "peace on you" (10, 6; Mt. 10, 12 and note). The Greek formula "Jaíre", used for that greeting, literally means "be happy" and has been translated into Latin by the equivalent formula of salutation "Ave". Modern languages have sometimes preserved the Latin word, as does English by designating the Hail sentence, or translated it simply by saying: "I greet you", or using similar expressions. The formula "God save you", which is undoubtedly the most beautiful to greet the common of mortals, cannot obviously be understood literally, as if the Virgin still had to be saved. "full of grace" (in Greek kejaritomene) is also undoubtedly the greek of an Aramaic expression that some translate as: "object of the divine favor", according to what the angel adds in v. 30. In any case, there is an admirable lesson in humility in that praise that, without prejudice to establishing the highest holiness in Mary (mainly having the dogma of the Immaculate Conception is founded on it), he did not praise in the Virgin any quality or virtue as proper to she, but the work of the divine predilection, as she herself had to proclaim in the Magnificat (v. 48 s). "Blessed are you among women": these words are missing here in many codices. They are the ones Isabel said to Mary in v. 42, where the first part of the Hail Mary is completed. The second part was later added.

[10418] 32 s. See 2, 50 and note; Dn. 7, 14 y 27; Mic. 4, 7; Mt. 1, 18 ss.; Is. 9, 7; 22, 22; etc.

[10419] 34. See Mt. 1, 19 and note. by law Mary was the wife of Saint Joseph. Thus the wisdom of God had arranged for him to keep the honesty of the Virgin in the eyes of the people. From the words: "I know not man" It follows that Mary had made a vow to keep her virginity. In the few times that Mary speaks, her exquisite heart always teaches us not only the most perfect fidelity but also the fullest freedom of spirit. She does not ask how this could be, but: how it will be, that is to say that from the first moment she is very sure that the announcement of the messenger will be fulfilled, as amazing as it may be, and that she will accept it in its entirety, whatever the conditions. But he does not want to remain with a doubt of conscience, so he does not hesitate to ask whether or not his vote will be an obstacle to God's plan, and it does not take long to receive the answer about the portentous prodigy of his virginal motherhood. Mary's question, without diminishing her docility at all (v. 38), perfects it, showing us that our obedience should not be that of an automaton, but given with full awareness, that is, so that the will can be moved by the Spirit. Hence Christ presents himself as the light, which does not want us to follow it blindly. See Jn. 12, 46; 1 Cor. 12, 2 and notes.

[10420] 38. Mary's response manifests, even more than her incomparable humility and obedience, the greatness of her faith that makes her give herself entirely to divine action, without pretending to penetrate the mystery or the consequences that she might have for her.

I. "*I will put enmity between thee & the woman, & thy seed and the seed of her: she shall bruise thy head in pieces, and thou shalt lie in wait of her heel.*" Gn 3:15 ✝ "To Abraham were the promises said, and to his seed. (...) which is Christ." Gal 3:16
For the Souls in Purgatory / Hail Mary.

II. "*And I will make my covenant between me and thee: and I will multiply thee exceedingly*" Gn 17:2 ✝ "*He shall be great,* (...) *he shall reign in the house of Jacob* (...) *and of his Kingdom there shall be no end.*" Lk 1:32-33
For the Souls in Purgatory / Hail Mary.

III. "THE SCEPTRE SHALL NOT BE TAKEN AWAY FROM JUDAS" Gn 49:10 ✝ "to a man whose name was Joseph, of the house of David;" Lk 1:27
For the Souls in Purgatory / Hail Mary.

IV. "(...) our Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN." Jr 31:22 ✝ "to a virgin despoused to a man whose name was Joseph," Lk 1:27
For the Souls in Purgatory / Hail Mary.

V. "And the serpent said to the woman: (...) *you shall be as gods, knowing good and evil.*" Gn 3:4-5 ✝ "And the Angel said to her: (...) *and shalt bear a Son;* (...) *and shall be called the Son of the most High,*" Lk 1:30-32
For the Souls in Purgatory / Hail Mary.

VI. "If a woman vow any thing, (...) in her father's house, if her father know (...) and hold his peace (...) Whatsoever she promised and sware, she shall fulfill in deed" Nm 30:4-6 ✝ "And MARY said to the Angel: *How shall this be done, because I know not man?*" Lk 1:34
For the Souls in Purgatory / Hail Mary.

VII. "the cloud covered the tabernacle of testimony, and the glory of our Lord filled it." Ex 40:32 ✝ "*Behold thou shalt conceive in thy womb,* (...) *The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee.*" Lk 1:31-35
For the Souls in Purgatory / Hail Mary.

VIII. "*Is there any thing hard to God?* (...) *I will return to thee* (...) *& Sara shall have a son.*" Gn 18:14 ✝ "(...) *And behold Elizabeth thy cousin, she also hath conceived a Son* (...) *because there shall not be impossible with God any word.*" Lk 1:36-37
For the Souls in Purgatory / Hail Mary.

IX. "(...) Who answered: *The serpent deceived me, and I did eat.*" Gn 3:13 ✝ "And MARY said, *BEHOLD the handmaid of our Lord, be it done to me according to thy word.*" Lk 1:38
For the Souls in Purgatory / Hail Mary.

X. "IN the beginning was the WORD, and the WORD was with God, and God was the WORD. (...) AND THE WORD WAS MADE FLESH, and dwelt in us" Jn 1:1-14
For the Souls in Purgatory / Hail Mary.

Second Joyful Mystery

We Contemplate the Visitation of the Blessed Virgin Mary, and *Charity* is Requested for the *Brothers*.

"[39]And MARY rising up in those days, went unto the hill country with speed into a city of Juda[10421]. [40]And she entered into the house of Zacharie, and saluted Elizabeth. [41]And it came to pass; as Elizabeth heard the salutation of MARY, the infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost: [42]and she cried out with a loud voice, and said,

BLESSED art thou among women, and blessed is the fruit of thy womb. [43]And whence is this to me, that the mother of my Lord doth come to me? [44]For behold as the voice of thy salutation sounded in mine ears, the infant in my womb did leap for joy. [45]And Blessed is she that believed because those things shall be accomplished that were spoken to her by our Lord.

[46]And MARY said: *MY SOUL doth magnify our Lord*[10422]: [47]*And my spirit hath rejoiced in God my Saviour. [48]Because he hath regarded the humility of his handmaid; for behold from hence forth all generations shall call me blessed. [49]Because he that is mighty hath done great things to me: and holy is his name*[10423]. [50]*And his mercy from generation unto generations, to them that fear him. [51]He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart*[10424]. [52]*He hath deposed the mighty from their seat, & hath exalted the humble. [53]The hungry he hath filled with good things: and the rich he hath sent away empty*[10425]. [54]*He hath received Israel his child*[10426]*, being mindful of his mercy, [55]As he spake to our fathers, to Abraham and his seed for ever*[10427].

[56]And MARY tarried with her about three months: and she returned into her house. [57]And Elizabeth's full time was come to be delivered; and she bare a son. [58]And her neighbors and kinsfolk heard that our Lord did magnify his mercy with her, and they did congratulate her." Lk 1:39-58.

[10421] 39. A city of Judah: According to some Ain Carim, a league and a half west of Jerusalem; According to others, a city in the Hebron region, which is more likely.

[10422]46 ss. This hymn, the Magnificat, is drenched in texts from Holy Scripture, especially the song of Anne (1 Sam. 2, 1-10) and the Psalms, which teaches us to what extent the Virgin had become familiar with the sacred books that meditated from his childhood. The Magnificat is the lyrical song par excellence, and more than anything in its beginning. His whole second part is too, because she sings the praise of the amazingly paradoxical god who prefers the little ones and the voids. Hence, that second part is full of doctrine at the same time as poetry. And the same can be said of the third or final, where "that Hebrew girl" (as Dante calls her), who had begun an individual song, extends it (as the Psalmist in the Ps. 101), to all her people, which she expected would then receive the blessings promised by the prophets, because she still ignored the mystery of Christ's rejection by Israel. But the lyricism of the Magnificat overflows above all in its first lines, not only because it begins by singing and praising, which is the characteristic of the lyre and the harp, as King David poet and prophet did, but also and essentially because it is itself the one that puts itself entirely at stake as the heroine of the poem.. In other words, in addition to expressing the most intimate feelings of his being, he hastens to reveal us, with the joy of the lover happy to feel loved, that that great God set his eyes on her, and that, for those greatness that he made in her, they will congratulate her all generations. A superficial look could be surprised by this "selfishness" with which Mary, the incomparably humble and silent, begins by talking about herself, when she seems to have been more generous and more perfect to talk about others, or limit herself to glorifying the Father as does in the second part. But if we look at it in the light of love, we understand that nothing could be more pleasing to the divine lover, nor more understanding on the part of the one who is known to be loved, than to proclaim the ecstasy of the happiness he feels when he is chosen, because that naive confession of his Joy is what can most please and reward God's magnanimous heart. It would not occur to anyone that a bride, upon receiving the declaration of love, should ask that that choice not fall on her but on another. Because this, his cape of humility, would taste very bad to the lover, and could not be honestly conceived except as indifference on her part. Because love is an incomparable good — as God himself is (1 Jn. 4, 16)—and therefore no greater good could be conceived that justifies the renunciation of love. Hence, that lyrical "egoism" of Mary is the highest lesson that a soul can receive about the way of corresponding to the love of God. And the meaning of the Psalm that tells us is not another: "Delight yourself in the Lord and give you everything your heart wants" (Ps. 36, 4). I wish we had a little of this selfishness that made us desire with glory the love that he lavishes on us, instead of turning his back with indifference, as we usually do by dint of looking at him, with carnal eyes, like a gendarme with whom It is not possible to delight in this life.

[10423] 49 ss. See Ps. 110, 9; 102, 13 and 17; 88, 11; 2 Sam. 22, 28. To the confession of humility, the great praise of God is followed. It is very much to admire, and to meditate, the fact that all this series of praises, which could have celebrated so many others of the divine greatness, insistently refer to a single point: the exaltation of the little ones and the confusion of the greats, as To show us that this paradox, on which Jesus himself was to insist, is the most important of the mysteries that the divine plan presents to our consideration. Indeed, the synthesis of the evangelical spirit is found in that smallness or spiritual childhood that is the great bliss of the poor in spirit, and according to which those who become as children are not only the greats in the kingdom, but also the only ones who enter it (Mt. 3, 2 note).

[10424] 51 ss. See Ps. 146, 6; 33, 11; 106, 9; 97, 3; JB. 12, 19.

[10425] 53. Cf. Ps. 11, 6; 80, 11.

[10426] 54. He welcomed Israel his servant: others translate "his son". The Greek "Paidós" and the Latin "puerum", admit both translations. Does the Virgin allude here to the Messiah, Son of God, to whom the times of his incarnation came, or to the people of Israel, whom God welcomed by sending the promised Messiah? Fillion exposes this last solution as evident, also pointing out the sense of protection that the Greek term: "antelábeto" has (host). Some — like Zorell — lean towards the first solution, pointing out as the source of this text that of Is. 42, 1 ss., in which the Messiah is indisputably alluded to as testified by S. Matthew (12, 18 ss.). But that does not seem to be the source; The grammar Bible did not even quote it among the parallel places of our text. In reality, both interpretations of the name of Israel fit. We see, for example, that the text of Is. 41, 8 obviously refers to Israel and not to Jesus, since in v. 16 Announces that he will glorify himself in the Holy One of Israel, that is, in the Messiah. In the same Isaiah God refers to Israel again as a servant, calling him deaf, in relation to his rejection of the Messiah (42, 19), and also in 44, 21 ff, where he tells him to return to him because he has erased his iniquities. In contrast, in the great prophecy of the humiliated and glorious Redeemer (Is. 49, 3 ff.), the Father speaks to the "Servant of Yahweh" and calls him "Israel" (if not interpolation) by clearly addressing the Messiah, for he tells him that he will be his servant to lead the tribes of Jacob towards him, and not only for this, but also to be the light of the nations, just as Simeon's prophecy calls Christ in Lk. 2, 32.

[10427] 55. In favor of Abraham, etc. As can be seen, this text, not only in the Greek but also in the Vulgate, as Fillion notes, does not say that God remembered his mercy, as he would have announced to the patriarchs even Abraham and his offspring until that moment, but that God, as he had announced to the patriarchs, remembered the mercy promised to Abraham, to whom he had said that his offspring would last forever. which would also agree with the fact that the Virgin ignored the mystery of the rejection of the Messiah at her first coming, by the chosen people, and believed, as the Three Wise Men (Mt. 2, 2-6), Zechariah (v. 69 ss.), Simeon (2, 32), the apostles (Acts 1, 6) and all the pious Israelites who hailed Jesus on Palm Sunday, that the Messiah-King would be recognized by his people, according to the promise that Mary had received from the angel with respect to his Son in v. 32: "The Lord God will give you the throne of David your Father and will reign in the house of Jacob forever, and His reign will have no end." See 2, 35; 2, 50; Mic 7, 20 and notes.

I. "And David arose, (...) with him of the men of Juda, to bring the ark of God," 2 Ki 6:2 ✝ "And MARY rising up in those days, went unto the hill country with speed into a city of Juda." Lk 1:39

For those who commit Pride / Hail Mary.

II. "(...) turn in unto the house of Obededom the Getheite." 2 Ki 6:10 ✝ "And she entered into the house of Zacharie, and saluted Elizabeth." Lk 1:40

For those who commit Laziness / Hail Mary.

III. "And David danced with all his might before our Lord," 2 Ki 6:14 ✝ "(...) the infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost" Lk 1:41

For those who commit Lust / Hail Mary.

IV. "And David, (...) brought the ark of testament of our Lord in jubilation," 2 Ki 6:15 ✝ "and she cried out with a loud voice," Lk 1:42

For those who commit Avarice / Hail Mary.

V. "Blessed among women (...), and blessed be she in her tabernacle." Jg 5:24-27 ✝ "*BLESSED art thou among women, and blessed is the fruit of thy womb.*" Lk 1:42

For those who commit Gluttony / Hail Mary.

VI. "And David feared our Lord in that day, saying: *How shall the ark of our Lord come unto me?*" 2 Ki 6:9 ✝ "*And whence is this to me, that the mother of my Lord doth come to me?*" Lk 1:43

For those who commit Anger / Hail Mary.

VII. "And Anna prayed, and said *MY heart hath rejoiced in our Lord, and my horn is exalted in my God* (...)" 1 Ki 2:1-10 ✝ "And MARY said: *MY SOUL doth magnify our Lord: And my spirit hath rejoiced in God my Saviour.* (...)" Lk 1:46-55

For those who commit Envy / Hail Mary.

VIII. "And the ark of our Lord dwelt in the house of Obededom the Getheite three months (...)" 2 Ki 6:11 ✝ "And MARY tarried with her about three months (...)" Lk 1:56

For those who commit Abuse / Hail Mary.

IX. "(...) David therefore went, & brought away the ark of God (...) into the city of David with joy." 2 Ki 6:12 ✝ "And MARY (...) returned into her house." Lk 1:56

For those who commit Calumny / Hail Mary.

X. "(...) & our Lord blessed Obededom, & all his house," 2 Ki 6:11 ✝ "And her neighbours and kinsfolk heard that our Lord did magnify his mercy with her, and they did congratulate her." Lk 1:58

For those who commit Idolatry / Hail Mary.

Third Joyful Mystery

We Contemplate the Birth of our Lord Jesus Christ, and *The Spirit of Poverty* is Sought.

"[18]And the generation of CHRIST was in this wise. When his mother MARY was spoused to Joseph[9904], before they came together, she was found to be with child, by the Holy Ghost. [19]Whereupon Joseph her husband for that he was a just man, & would not put her to open shame: was minded secretly to dismiss her[9905].

[20]But as he was thus thinking, behold the Angel of our Lord appeared to him in sleep saying: *Joseph son of David, fear not to take MARY thy wife, for that which is born in her, is of the Holy Ghost.* [21]*And she shall bring forth a Son: and thou shalt call his name JESUS. For he shall save his people from their sins.*

[22]And all this was done that it might be fulfilled which our Lord spake by the Prophet saying. [23]*Behold a Virgin shall be with child, & bring forth a son*[9906], *and they shall call his name Emmanuel, which being interpreted is, God with us.*

[24]And Joseph rising up from sleep, did as the Angel of our Lord commanded him, & took his wife." Mt 1:18-24.

"[1]AND it came to pass, in those days there came forth an Edict from Caesar Augustus[10432], that the whole world should be enrolled. [2]This first enrolling was made by the President of Syria, Cyrinus. [3]And all went to be enrolled, every one into his own city.

[4]And Joseph also went up from Galilee out of the city of Nazareth into Jewry, to the city of David that is called Bethlehem: for because he was of the house and family of David, [5]to be enrolled with MARY his despoused wife that was with child. [6]And it came to pass, when they were there, her days were fully come that she should be delivered[10433]. [7]And she brought forth her first begotten son[10434], and swaddled him in cloths, and laid him down in a manger; because there was not place for them in the inn." Lk 2:1-7.

[25]And he knew her not[9907] till she brought forth her first born Son: & called his name JESUS. Mt 1:25.

"[8]And there were in the same country shepherds watching, and keeping the night watches over their flock. [9]And behold, an Angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with a great fear. [10]And the Angel said to them: *Fear not; for behold I evangelize to you great joy, that shall be to all the people:* [11]*because this day is born to you a SAVIOUR which is Christ our Lord, in the city of David.* [12]*And this shall be a sign to you; You shall find the infant swaddled in cloths, and laid in a manger.*

[13]And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying, [14]*Glory in the highest to God: and in earth peace to men of good will.*

[15]And it came to pass, after the Angels departed from them into Heaven, the shepherds spake one to an other: *Let us go over to Bethlehem, and let us see this word that is done, which our Lord hath shewed to us.* [16]And they came with speed; and they found MARY and Joseph, and the infant laid in the manger. [17]And seeing it, they understood of the word that had been spoken to them concerning this child.

[18]And all that heard, did marvel; and concerning those things that were reported to them by the shepherds. [19]But MARY kept all these words, conferring them in her heart.

[20]And the shepherds returned, glorifying and praising God in all things that they had heard, and seen, as it was said to them." Lk 2:8-20.

[9904] 18. Among the Jews, the betrothed or courtship was equivalent to the marriage and the fiancés were already called, husband and wife.

[9905] 19. Not having shown Mary to her husband the appearance of the angel or the wonderful conception by the work of the Holy Spirit, Saint Joseph was seen in a situation with no way out, a tremendous test for his faith. Legally S. Joseph would have had two solutions: 1st accusing Mary before the courts, which, according to the law of Moses, would have sentenced her to death (Lv. 20, 10; Dt. 22, 22, 24; Jn. 8, 2 ss.); 2nd give her a "libelo of repudiation", that is, of divorce, allowed by law for such a case. But, not doubting even for a moment of the sanctity of Mary, the Holy Patriarch decided to secretly leave her so as not to infame her, until heaven intervened, clarifying the mystery. "And what admirable silence of Mary! She prefers to suffer suspicion and infamy rather than discovering the mystery of grace realized in it. And if heaven thus tested two innocent and holy hearts like that of Joseph and Mary, why do we complain about the evidence that Providence sends us?" (Mons. Ballester). It is the sincerity of our faith that God puts to the test, as Saint Peter teaches (1 Pet. 1, 7). See Ps. 16, 3 and note.

[9906] 23. It is a quote from the prophet Isaiah (7, 14). Eight centuries in advance, God announces, although in a veiled way, the amazing mystery of love of the redemptive incarnation of his Word, which will be with us every day until the consummation of the century (Mt. 28, 20). It will be for the souls in particular and for the entire Church, the "Emmanuel": "God with us", for his Eucharist, his Gospel and for the voice of the infallible magisterium instituted by himself.

[9907] 25. without her knowing her, etc.: This is the meaning of the text that she says in the original: "He did not know her until she gave birth". "Until" meant something like "while" among the Hebrews and expresses, as S. Jerome says, only what happened or not, until a certain moment, but not what happened later. See, as an example, Lc. 2, 37 and the same 2 Sam. 6, 23: "Micol had no children until the day of her death."

[10432] 1. See Mic. 5, 2. Without knowing it, the Roman emperor Augustus was the instrument by which God fulfilled the prophecy of Micah 5, 1 that the leader of Israel would be born in Bethlehem, although Mary and Joseph lived far from there, in Nazareth, which is far more than one hundred kms. from the city of Bethlehem.

[10433] 6. The birth was done in a miraculous way, since Mary was able to personally attend to the adorable child, for whom "there was no place in the inn." Isn't this a figure of the world and of every heart, where the other "guests" leave no room for him?

[10434] 7. Firstborn is a term of the Mosaic law. This was the name of the first, even if he was an only child (Ex. 13, 2). Cf. Mt. 1, 23 and note.

I. "(...) *a Virgin shall conceive, and bear a son,* (...)" Is 7:14 ✝ "(...) before they came together, she was found to be with child, by the Holy Ghost." Mt 1:18
For the Holy Catholic Church / Hail Mary.

II. "If she have a husband, and vow any thing, (...) her husband heareth it, and doth not gainsay it, she shall be bound to the vow," Nm 30:7-16 ✝ "(...) her husband (...) a just man, (...) minded secretly to dismiss her." Mt 1:19
For His Holiness the Pope / Hail Mary.

III. "AND THOU BETHLEHEM, Ephrata, (...) out of thee shall come forth unto me he that shall be the dominatour in Israel (...)" Mic 5:1-2 ✝ "And Joseph also went (...) to the city of David that is called Beth-lehem (...)" Lk 2:4
For the Religious and Consecrated / Hail Mary.

IV. "I shall see him, but not now: I shall behold him but not near. A STAR SHALL RISE out of Jacob, and a rod shall arise from Israel (...)" Nm 24:17 ✝ "(...) when they were there, (...) she brought forth her first begotten son," Lk 2:6-7
For the Persecuted and their Persecutors / Hail Mary.

V. "And I will raise up Pastors over them, (...)" Jr 23:4 ✝ "(...) an Angel of our Lord stood beside them (...) *Fear not;* (...) *this day is born* (...) *a SAVIOUR which is Christ our Lord,* (...)" Lk 2:9-11
For the Will of God, in the Holy Church / Hail Mary.

VI. "For A LITTLE CHILD IS BORN TO US, (...) and his name shall be called, Marvelous, Counseller, God, Strong, Father of the world to come, the Prince of peace" Is 9:6 ✝ "*Glory in the highest to God: and in earth peace to men of good will.*" Lk 2:14
For the Holy Catholic Church / Hail Mary.

VII. "ARISE, be illuminated Jerusalem: because thy light is come, & the glory of our Lord is risen upon thee" Is 60:1 ✝ "(...) *Let us go over to Bethlehem, and let us see this word that is done, which our Lord hath shewed to us*" Lk 2:15
For His Holiness the Pope / Hail Mary.

VIII. "The things that were first, lo they are come: new things also I do shew: before they come forth, I will make you hear them." Is 42:9 ✝ "And seeing it, they understood of the word that had been spoken to them concerning this child. And all (...) did marvel; (...)" Lk 2:17-18
For the Religious and Consecrated / Hail Mary.

IX. "*I, the Lord have called thee in justice, and taken thy hand, & preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles.*" Is 42:6 ✝ "But MARY kept all these words, conferring them in her heart" Lk 2:19
For the Persecuted and their Persecutors / Hail Mary.

X. "Lift up thine eyes round about & see, (...) thy sons shall come (...) & thy daughters shall rise (...)" Is 60:4 ✝ "And the shepherds returned, glorifying and praising God (...)" Lk 2:20
For the Will of God, in the Holy Church / Hail Mary.

Fourth Joyful Mystery

We Contemplate the Presentation of our Lord Jesus Christ in the Temple, and *Obedience* is Sought.

"[21]And after eight days were expired, that the child should be circumcised; his name was called JESUS, which was called by the Angel, before that he was conceived in the womb.

[22]And after the days were fully ended of her purification[10435] according to the law of Moyses, they carried him into Jerusalem, to present him to our Lord [23]*(as it is written in the law of our Lord, That every male opening the matrice, shall be called holy to the Lord.)* [24]and to give a sacrifice according as it is written in the law of our Lord, *a pair of turtles, or two young pigeons*. [25]And behold there was a man in Jerusalem named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. [26]And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the CHRIST of our Lord. [27]And he came in Spirit into the temple. And when his parents brought in the child JESUS, to do according to the custom of the Law for him, [28]he also took him into his arms, and blessed God, and said: [29]*NOW THOU doest dismiss thy servant O Lord, according to thy word*[10436] *in peace.* [30]*Because mine eyes have seen thy SALVATION,* [31]*Which thou hast prepared before the face of all peoples:* [32]*A light to the revelation of the Gentiles, & the glory of thy people Israel*.

[33]And his father and mother were marveling upon those things which were spoken concerning him. [34]And Simeon blessed them, and said to MARY his mother: *Behold this is set unto the ruin, and unto the resurrection of many in Israel, & for a sign which shall be contradicted*[10437], [35]*and thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed*[10438].

[36]And there was Anne a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far striken in days, and had lived with her husband seven years from her virginity. [37]And she was a widow until eighty and four years; who departed not from the temple, by fastings and prayers serving night and day. [38]And she at the same hour suddenly coming in, confessed to our Lord; and spake of him to all that expected the redemption of Israel. [39]And after they had wholly done all things according to the law of our Lord, they returned into Galilee, into their city Nazareth. [40]And the child grew, and waxed strong: full of wisdom, and the grace of God was in him." Lk 2:21-40.

[10435] 22 ss. The Purissima Virgin did not have to "purify herself": however, she submitted, like Jesus Christ, to the Jewish law that prescribed the purification of the mother within 40 days. The offering is that of the poor (Ex. 13, 2; Lv. 12, 2-8).

[10436] 29. Simeon's prayer is the "Nunc Dimittis", which is prayed in the office of Complines.

[10437] 34. Contradiction: It is the great mystery of the entire Gospel. See how this mystery acts, in Mt. 13, 5-7. Cf. 7, 23 and note.

[10438] 35. By the prophecy of Simeon, the presentiment of an infinitely painful mystery in the life of his Son is awakened in the soul of Mary. Until then she had heard only the words of Gabriel who announced to him the throne of his Father David (1, 32). Simeon confirms them in v. 32, but introduces a sword—the rejection of the Messiah for Israel (v. 34)—whose immense tragedy will know Mary at the foot of the cross. Cf. Jn. 19, 25 and note.

I. "And the eight day the little infant shall be circumcised" Lv 12:3 ✝ "And after eight days were expired, that the child should be circumcised; his name was called JESUS, (...)" Lk 2:21
For the Sick / Hail Mary.

II. "(...) A woman if receiving seed she bear a man child, shall be unclean seven days (...)" Lv 12:2 ✝ " And after the days were fully ended of her purification according to the law of Moyses, (...)" Lk 2:22
For those in Need / Hail Mary.

III. "Sanctify unto me every first-born that openeth the matrice (...) as well of men as of beasts; for they are all mine." Ex 13:2 ✝ "*(as it is written in the law of our Lord, That every male opening the matrice, shall be called holy to the Lord.)*" Lk 2:23
For the Dying / Hail Mary.

IV. "And if her hand find not, neither is able to offer a lamb, she shall take two turtles, or two young pigeons, (...)" Lv 12:8 ✝ "and to give a sacrifice according as it is written in the law of our Lord, a pair of turtles, or two young pigeons." Lk 2:24
For Widows and Orphans / Hail Mary.

V. "(...) And forthwith shall come to his temple the Dominatour, whom you seek, and the Angel of the testament, whom you desire. (...) saith the Lord of hosts" Ml 3:1 ✝ "And he came in Spirit into the temple." Lk 2:27
For those Deprived of their Liberty / Hail Mary.

VI. "And who shall be able to think the day of his advent? And who shall stand to see him? (...)" Ml 3:2 ✝ "*Because mine eyes have seen thy SALVATION, Which thou hast prepared before the face of all peoples*" Lk 2:30-31
For the Victims of Gossip and Calumny / Hail Mary.

VII. "and he shall sit purging, and cleansing the silver, and he shall purge the sons of Levi, (...)" Ml 3:3 ✝ "*A light to the revelation of the Gentiles, & the glory of thy people Israel.*" Lk 2:32
For the Homeless and the Ignored / Hail Mary.

VIII. "Then spake they that feared our Lord, (...) and our Lord attended, and heard: (...) *And they shall be to me,* saith the Lord of hosts, (...) *my peculiar,* (...)" Ml 3:16-17 ✝ "And his father and mother were marveling upon those things which were spoken concerning him." Lk 2:33
For the Discriminated and the Exploited / Hail Mary.

IX. "*And you shall* (...) *see what is between the just & the impious: and between him that serveth God, and serveth him not.*" Ml 3:18 ✝ "(...) *this is set unto the ruin, and unto the resurrection* (...) *& for a sign which shall be contradicted,* (...)" Lk 2:34-35
For those who Cry Out to God / Hail Mary.

X. "Behold I will send you Elias the Prophet, (...)" Ml 4:5 ✝ "(...) confessed to our Lord; and spake of him to all that expected the redemption of Israel." Lk 2:38
For Whom God Desires to Receive Prayers / Hail Mary.

Fifth Joyful Mystery

We Contemplate the Discovery of our Lord Jesus Christ in the Temple, and *The Will of Seek God* is Sought.

"[40]And the child grew, and waxed strong: full of wisdom, and the grace of God was in him. [41]And his parents went every year unto Jerusalem, at the solemn day of Pasch.

[42]And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day; [43]and having ended the days, when they returned, the child JESUS remained in Jerusalem: and his parents knew it not[10439]. [44]And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. [45]And not finding him, they returned into Jerusalem, seeking him. [46]And it came to pass, after three days they found him in the temple sitting in the midst of the Doctors, hearing them and asking them. [47]And all were astonished that heard him, upon his wisdom & answers.

[48]And seeing him, they wondered. And his mother said to him: *Son, why hast thou so done to us? Behold thy father and I sorrowing did seek thee*.

[49]And he said to them: *What is it that you sought me? Did you not know, that I must be about those things which are my Father's?*[10440]

[50]And they understood not[10441] the word that he spake unto them. [51]And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart[10442].

[52]And JESUS proceeded in wisdom[10443] and age, and grace with God and men." Lk 2:40-52.

[10439] 43. Mary was able to believe that the boy came in the group of men.

[10440] 49. The will of the Father is everything to Jesus. How could family love oppose her?

[10441] 50. They did not understand: On this mystery of the ignorance of Mary, see v. 35; 1, 55 and notes. Mary, then, despite being who she was, lived in faith like Abraham (Rm. 4, 18). of that faith that is the life of the righteous (Rm. 1, 17); of that faith that Elizabeth praised she as her virtue par excellence (1, 45).

[10442] 51. As well as ruminating and meditating them very diligently" (S. Bede). See v. 19 and Cap. 11, 28. From this statement by the evangelist, it is believed that he heard from Mary's lips many things, especially those related to the childhood of Jesus, which S. Luke is the only one to refer to.

[10443] 52. It does not mean that Jesus had her less at any time, but that he was manifesting it, as it was convenient for each age of his most holy life.

I. "(...) *you shall keep this day unto your generations with a perpetual rite.*" Ex 12:17 ✝ "And his parents went every year unto Jerusalem, at the solemn day of Pasch." Lk 2:41
For the Sacraments, especially Marriage / Hail Mary.

II. "And Ismael his son was full thirteen years old at the time of his circumcision." Gn 17:25 ✝ "And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day;" Lk 2:42
For the Children / Hail Mary.

III. "*And concerning the asses, which thou didst lose three days agone, be not careful, because they are found.* (...)" 1 Sm 9:20 ✝ "and having ended the days, when they returned, (...) they came a day's journey, and sought him among their kinsfolk and acquaintance." Lk 2:43-44
For Parents, Siblings and their families / Hail Mary.

IV. "(...) *I have heard thy prayer, and seen thy tears: (...) the third day thou shalt go up to the temple of the Lord.*" 2 Kgs 20:5 ✝ "And it came to pass, after three days they found him in the temple (...)" Lk 2:46
For Cousins, Nephews and their families / Hail Mary.

V. "*That make the signs of diviners void, and turn the soothsayers into fury. That turn the wise backward, and that make their knowledge foolish.*" Is 44:25 ✝ "And all were astonished that heard him, upon his wisdom & answers." Lk 2:47
For the Godchildren, Godparents and their families / Hail Mary.

VI. "Howbeit she could by no means be comforted, but daily running out looked about, and went about all ways (...) that she might see him a far off, if it were possible, coming." Tb 10:7 ✝ "(...) his mother said to him: *Son, why hast thou so done to us? Behold thy father and I sorrowing did seek thee.*" Lk 2:48
For the Deceased and for the Aborted / Hail Mary.

VII. "(...) *And whose shall be all the best things of Israel? Not to thee and to all thy father's house?*" 1 Sm 9:20 ✝ "And he said to them: *What is it that you sought me? Did you not know, that I must be about those things which are my Father's?*" Lk 2:49
For Family and Friends / Hail Mary.

VIII. "And he said: *Go, and thou shalt say to this people: Hear ye that hear, and understand not: and see the vision, & know it not.*" Is 6:9 ✝ "And they understood not the word that he spake unto them." Lk 2:50
For Members of the Parish and Neighbors / Hail Mary.

IX. "*Honour thy father and thy mother,* (...)" Ex 20:12 ✝ "And he went down with them, and came to Nazareth; and was subject to them. (...)" Lk 2:51
For the Conversion of Those who profess us badly / Hail Mary.

X. "Remember I beseech thee that as clay thou madest me, & into dust thou wilt bring me again." Jb 10:9 ✝ "And his mother kept all these words in her heart." Lk 2:51
For the Will of God to be Fulfilled, in Heaven and on Earth, and not ours / Hail Mary.

First Sorrowful Mystery

We Contemplate the Prayer of our Lord Jesus Christ in the garden, and *Dolor* is Sought for our sins.

"[21]When JESUS had said these things, he was troubled in spirit: and he protested, and said: *Amen, amen I say to you that one of you shall betray me*. [22]The Disciples therefore looked one upon another, doubting of whom he spake. [23]There was therefore one of his Disciples leaning in the bosom of JESUS, he whom JESUS loved[10975]. [24]Therefore Simon Peter beckoneth to him, and said to him: *Who is it of whom he speaketh?* [25]He therefore leaning upon the breast of JESUS saith to him: *Lord, who is he?*

[26]JESUS answered: *He it is to whom I shall reach the dipped bread*[10976]. And when he had dipped the bread, he gave it to Judas Iscariote Simon's son. [27]And after the morsel, then Satan entered into him. And JESUS saith to him: *That which thou doest, do it quickly*[10977]. [28]But no man knew of those that sat at table to what purpose he said this unto him." Jn 13:21-28.

"[36]Then JESUS cometh with them into a village called Gethsemani: and he said to his Disciples: *Sit you here till I go yonder, and pray*[10192]. [37]And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. [38]Then he saith to them: *My soul is sorrowful even unto death: stay here, and watch with me*." Mt 26:36-38.

"[39]And going forth he went according to his custom into mount-Olivet. And his Disciples also followed him. [40]And when he was come to the place, he said to them: *Pray, lest ye enter into tentation*. [41]And he was pulled away from them a stone's cast: and kneeling he prayed, [42]saying: *Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done*. [43]And there appeared to him an Angel from Heaven, strengthening him. And being in an agony, he prayed the longer. [44]And his sweat became as drops of blood trickling down upon the earth[10703]." Lk 22:39-44.

"[40]And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter: *Even so? Could you not watch one hour with me?* [41]*Watch ye, & pray that ye enter not into tentation. The Spirit in deed is prompt, but the flesh weak.* [42]Again the second time he went, and prayed, saying: *My Father, if this chalice may not pass, but I must drink it, thy will be done*[10193]. [43]And he cometh again, and findeth them sleeping, for their eyes were become heavy. [44]And leaving them, he went again: and he prayed the third time, saying the selfsame word. [45]Then he cometh to his Disciples, and saith to them: *Sleep ye now and take rest*[10194]. *Behold the hour approacheth, and the Son of man shall be betrayed into the hands of sinners.* [46]*Rise, let us go: behold he approacheth that shall betray me*. " Mt 26:40-46.

[10975] 23. The one whom Jesus loved, the same evangelist, who by modesty hides his name (see 1, 39 and note). Lying down means that John, according to Eastern custom, was lying in front of Jesus, leaning on his left elbow, his chest turned up the teacher.

[10976] 26. The Snack: It is not said of bread, nor that it was wet in wine, nor can it be thought that Jesus gave Judas the Eucharist so that he would receive it sacrilegiously (Scio).

[10977] 27. At that moment Satan entered him: John emphasizes the precise moment, to distinguish this total diabolical possession of Judas from the design of v. 2, that Satan "had put in his heart". Luke places that diabolical possession and the covenant with the priests before the Easter Supper to deliver them to Jesus (Lk. 22, 3-7 ss.), in which he coincides with Mt. 26, 14 ss. and Mc. 14, 10 ss., who place that pact immediately after Simon the leper dinner. From there they have assumed that this dinner of the foot washing could be, like the one that was given in Bethany six days before (12, 1; Mt. 26, 6 ss.; Mk. 14, 3 ss.), before the Easter (cf. v. 1). It is observed that all mentions of the Eucharist are missing here, which the three synoptics bring, and of the preparation of the Easter Supper (Mt. 26, 17 ss.; Mk. 14, 12 ff.; Lk. 22, 7 ss.); that this party is given here for the future (v. 29); that the disciples still seem to ignore the guilt of Judas (v. 28), which in the other dinner was made public (Mt. 26, 21-25); that Peter's denial (v. 38) was not announced for that same night (as it was in Mt. 26, 34; Mk. 14, 30; Lk. 22, 34); that Judas when going out at night (v. 30) could not have time to agree on the delivery of Jesus that same night; that the caps. 14 and 15 do not appear continuing the previous ones like Caps. 16, 17 and 18; That the hymn said at the end of Easter (Mt. 26, 30) could not be the prayer of chap. 17 but the Hallel (Ps. 112-117); that both dinners already have their own great and independent content (cf. v. 5 and note); And that, finally, the Synoptics wrote when the apostolate over Israel was still continuing, while John wrote almost thirty years after Israel had rejected the apostolic preaching (Acts 28, 25 ss.) and the destruction of Jerusalem and the temple which followed very later; for which Juan could have some special purpose caused by these great events. Do it sooner (so also from the tower). It is the urgency of Lk. 12, 50 and 22, 15! The invitation would seem addressed to Satan who had entered Judas (cf. Lk. 8, 30) and that by promoting the immolation of the Lamb he did not think that it served as an instrument for the Redeemer. Cf. V. 31 and note; Act. 13, 27; 1 Cor. 2, 8.

[10192] 36. That them sit down, while he is going to prostrate on the ground. What follows shows how they responded... and we.

[10193] 42. That is: I want your will to save men, for which you sent me (Jn. 6, 38-40), it is fulfilled without noticing what it costs me. Since they did not accept my message of forgiveness (Mk. 1, 15; Jn. 1, 11; Mt. 16, 20 and note), the shepherd dies for the sheep (Jn. 10, 11 and note). Here you see the free delivery of Jesus as a victim "in the hands of men" (17, 12 and 22) so that the salvific will of the Father would not be ruined. Wouldn't he have commanded more than twelve legions of angels to the point? (v. 53). "This voice of the head is for the health of the whole body because it is she who has instructed the faithful, inflamed the confessors, crowned with the martyrs" S. Leon.

[10194] 45. Do you sleep now and rest? See Mk. 14, 41 and note.

[10703] 44. Cf. Mt. 26, 36 s.; Mk. 14, 26 ss. It was, as doth Saint Bernard say, a weeping of tears and blood, which did gush forth not only from the eyes, but eke from the whole Body of the Redeemer. Note that the data of the sweat of blood and the angel is typical of Luke. It comes perhaps from a special revelation made to St. Paul. You can see a reference of the tears in Hebrews 5, 7.

I. "(...) *Take thy only begotten son,* (...) *Isaac,* (...) *and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee.*" Gn 22:2 ✝ "And an hymn being said, they went forth unto Mount-olivet." Mt 26:30
For the Souls in Purgatory / Hail Mary.

II. "And his feet shall stand in that day upon the mount of olives, which is against Jerusalem (...)" Zc 14:4 ✝ "Then JESUS cometh with them into a village called Gethsemani (...)" Mt 26:36
For the Souls in Purgatory / Hail Mary.

III. "and he said to his young men: *Tarry you here* (...) *I and the boy going* (...) *as far as yonder, after we have adored* (...)" Gn 22:5 ✝ "(...) and he said to his Disciples: *Sit you here till I go yonder, and pray.*" Mt 26:36
For the Souls in Purgatory / Hail Mary.

IV. "And Abraham said: *God will provide unto himself the victim of the holocaust, my son.* (...)" Gn 22:8 ✝ "And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad." Mt 26:37
For the Souls in Purgatory / Hail Mary.

V. "and they came to the place which God had shewed him, (...) had bound Isaac his son, he laid him on the altar upon the pile of wood." Gn 22:9 ✝ "(...) and prayed, saying: *My Father, if this chalice may not pass, but I must drink it, thy will be done.*" Mt 26:42
For the Souls in Purgatory / Hail Mary.

VI. "why art thou sorrowful, o my soul? And why dost thou trouble me? Hope in God, because yet will I confess to him: the salvation of my countenance, and my God." Ps 42(43):5 ✝ "(...) saith to them: *My soul is sorrowful even unto death: stay here, and watch with me.*" Mt 26:38
For the Souls in Purgatory / Hail Mary.

VII. "And he stretched forth his hand, and caught the sword, for to sacrifice his son." Gn 22:10 ✝ "And his sweat became as drops of blood trickling down upon the earth" Lk 22:44
For the Souls in Purgatory / Hail Mary.

VIII. "*I alone can not sustain all this people, because it is heavy for me.*" Nm 11:14 ✝ "saying: *Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done.*" Lk 22:42
For the Souls in Purgatory / Hail Mary.

IX. "(...) *Take the cup of wine of this fury at my hand: & thou shalt drink thereof to all nations, unto the which I shall send thee.*" Jr 25:15 ✝ "And leaving them, he went again: and he prayed the third time, saying the selfsame word." Mt 26:44
For the Souls in Purgatory / Hail Mary.

X. "(...) and our Lord hath put upon him the iniquity of all us." Is 53:6 ✝ "(...)*Behold the hour approacheth, and the Son of man shall be betrayed into the hands of sinners.*" Mt 26:45
For the Souls in Purgatory / Hail Mary.

Second Sorrowful Mystery

We Contemplate the Scourging of our Lord Jesus Christ, and *The Mortification of Our Bodies* is Sought.

"[57]But they taking hold of JESUS, led him to Caiphas the high Priest, where the Scribes and ancients were assembled. [58]And Peter followed him a far off, even to the court of the high Priest. And going in he sat with the servants, that he might see the end. [59]And the chief Priests and the whole Council sought false witness against JESUS, that they might put him to death: [60]and they found not, whereas many false witnesses had come in.

And last of all there came two false witnesses[10200]; [61]and they said: *This man said, I am able to destroy the temple of God, and after three days to re-edify it.* [62]And the high Priest rising up, said to him: *Answerest thou nothing to the things which these do testify against thee?* [63]But JESUS held his peace. And the high Priest said to him: *I adjure thee by the living God, that thou tell us if thou be Christ the Son of God.*

[64]JESUS saith to him: *Thou hast said. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of Heaven.*

[65]Then the high Priest rent his garments, saying: *He hath blasphemed*[10201]*, what need we witnesses any further? Behold, now you have heard the blasphemy;* [66]*how think you?* But they answering said: *He is guilty of death.* [67]Then did they spit on his face, and buffeted him, & other smote his face with the palms of their hands, [68]saying: *Prophesy unto us O Christ; who is he that strook thee?*" Mt 26:57-68.

"[1]AND when morning was come; all the chief Priests and ancients of the people consulted together against JESUS, that they might put him to death. [2]And they brought him bound and delivered him to Ponce Pilate the President.

[3]Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief Priests and ancients, [4]saying: *I have sinned, betraying just blood.* But they said: *What is that to us? look thou to it.* [5]And casting down the silver pieces in the temple, he departed: and went and hanged himself with an halter[10203]. [6]And the chief Priests having taken the silver pieces, said: *It is not lawful to cast them into the Corbana, because it is the price of blood.* [7]And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. [8]For this cause that field was called *Haceldama*, that is, the field of blood, even to this present day. [9]Then was fulfilled that which was spoken by Jeremie the Prophet[10204], saying: *And they took the thirty pieces of silver, the price of the priced, whom they did price of the children of Israel.* [10]*And they gave them into the potter's field, as our Lord did appoint to me.*

[11]And JESUS stood before the President, and the President asked him, saying: *Art thou the King of the Jews?* JESUS saith to him: *Thou sayest.* [12]And when he was accused of the chief Priests and Ancients, he answered nothing. [13]Then Pilate saith to him: *Doest thou not hear how many testimonies they allege against thee?* [14]And he answered him not to any word: so that the President did marvel exceedingly.

[15]And upon the solemn day the President had accustomed to release unto the People one prisoner, whom they would. [16]And he had then a notorious prisoner, that was called Barabbas. [17]They therefore being gathered together, Pilate said: *Whom will you that I release to you, Barabbas, or JESUS that is called Christ?* [18]For he knew that for envy they had delivered him[10205]. [19]And as he was sitting in place of judgement, his wife[10206] sent unto him, saying: *Have thou nothing to do with that just man. For I have suffered many things this day in my sleep for him.*

[20]But the chief Priests and ancients persuaded the people, that they should ask Barabbas, and make JESUS away. [21]And the President answering, said to them: *Whether will you of the two to be released unto you?* But they said, *Barabbas.* [22]Pilate saith to them: *What shall I do then with JESUS that is called Christ?* They say all: *Let him be crucified.* [23]The President said to them: *Why, what evil hath he done?* But they cried the more, saying: *Let him be crucified.*

[24]And Pilate seeing that he nothing prevailed, but rather tumult was toward; taking water he washed his hands before the People, saying: *I am innocent of the blood of this just man:*[10207] *look you to it.* [25]And the whole people answering, said: *His blood be upon us, and upon our children.* [26]Then he released to them Barabbas, and having scourged JESUS, delivered him unto them for to be crucified. [27]Then the President's soldiers taking JESUS into the Palace, gathered together unto him the whole band[10208]" Mt 27:1-27.

[10200] 60. They were two false witnesses, who were not in accordance with their testimony either, as we see in Mc. 14, 59.

[10201] 65. Blasphemy consists, in the eyes of the Sanhedrinites, in the testimony that Jesus gives of himself, confessing the truth that he is the Son of God. Cf. Lv. 24, 16.

[10203] 5. While Peter cries contritely, Judas commits suicide, because he lacks confidence in the mercy of God, who forgives everyone. It is the difference between the single remorse, which leads to despair, and repentance, which leads to forgiveness. Cf. 21, 28 and note.

[10204] 9. See Zc. 11, 12 s.; Jr. 32, 6 ss.

[10205] 18. By envy: refers to the priests (Mk. 15, 10), against whose wickedness Pilate appealed to the people. Mark (15, 11) reiterates what we see here in v. 20 On the perfidious influence with which those decided to the people, who had so many times shown their adherence to Jesus, to serve as an instrument to satisfy their hatred against the Son of God, to the point of persuading them to postpone him to a criminal (Lk. 23, 18; Jn. 18, 40). Saint Pedro reminds the people of this circumstance in Act. 3, 14-17.

[10206] 19. According to a pious tradition, her name was Claudia Procula. The Greek church venerates her as a Saint.

[10207] 24. Pilate says this righteous, thus publicly confessing the innocence of Jesus; And yet he condemns him to die on a cross. We see here the type of the wicked judge, who due to politics and cowardice abuses his power and seriously violates the duties of his position. His hesitations go on for a long time; But what he believes can do more than his interest, than the voice of his conscience and the foresight of his wife (v. 19). See Mc. 15, 2 ss.; Lk. 23, 3 ss.; Jn. 18, 33 ss.

[10208] 27. Note that they are not a direct work of the Jewish people, as is often believed, the atrocities committed in the Passion of Christ. Those who whip the divine victim, place the crown of thorns, mock him and crucify him are the Roman soldiers (Jn. 19, 2 ff), to whose authority Jesus had been delivered by the chiefs of the synagogue. (v. 18 and note).

I. "(...) the Princes of Juda (...) went up from the king's house into the house of our Lord, (...)" Jr 26:10 ✝ "(...) led him to Caiphas (...) where the Scribes and ancients were assembled." Mt 26:57
For those who commit Pride / Hail Mary.

II. "Unjust witnesses (...) asked me things that I knew not. They repaid me evil thing for good, (...)" Ps 34(35):11-12 ✝ "(...) sought false witness against JESUS, that they might put him to death: and they found not, (...) many false witnesses had come in (...)" Mt 26:59-60
For those who commit Laziness / Hail Mary.

III. "The Lord God is mine helper, (...) therefore have I set my face, as a most hard rock, (...)" Is 50:7 ✝ "(...) the high Priest (...) said to him: *Answerest thou nothing* (...)? But JESUS held his peace." Mt 26:62-63
For those who commit Lust / Hail Mary.

IV. "(...) *The judgement of death is to this man:* (...) *as you have heard with your ears.*" Jr 26:11 ✝ "(...) the high Priest rent his garments, saying: *He hath blasphemed,* (...) *you have heard the blasphemy;* (...) they answering said: *He is guilty of death.*" Mt 26:65-66
For those who commit Avarice / Hail Mary.

V. "I have given my body to the strikers, & my cheeks to the pluckers: I have not turned away my face from the rebukers & spitters." Is 50:6 ✝ "(...) they spit on his face, and buffeted him, & other smote his face (...)" Mt 26:67-68
For those who commit Gluttony / Hail Mary.

VI. "(...) being angry (...), they beat him, and cast him into the prison (...) the house of Jonathan (...) he was chief over the prison." Jr 37:14 ✝ "(...) consulted together against JESUS, that they might put him to death. (...) brought him bound and delivered him to Ponce Pilate (...)" Mt 27:1-2
For those who commit Anger / Hail Mary.

VII. "If he invade a bondman or bondwoman, he shall give thirty sicles of silver to their master, (...)" Ex 21:32 ✝ "(...) Judas (...) returned the thirty silver pieces to the chief Priests and ancients," Mt 27:3
For those who commit Envy / Hail Mary.

VIII. "He was offered (...) and opened not his mouth (...)" Is 53:7 ✝ "(...) when he was accused (...) he answered nothing. (...) *Doest thou not hear how many testimonies they allege against thee?* And he answered him not to any word (...)" Mt 27:12-14
For those who commit Abuse / Hail Mary.

IX. "from distress and from judgement he was taken up: who shall declare his generation? (...)" Is 53:8 ✝ "(...) *Why, what evil hath he done?* But they cried the more, saying: *Let him be crucified.*" Mt 27:23
For those who commit Calumny / Hail Mary.

X. "Sinners have builded upon my back: they have prolonged their iniquity." Ps 128(129):3 ✝ "(...) *I am innocent of the blood of this just man: look you to it.* (...) *His blood be upon us, and upon our children.* (...) and having scourged JESUS, delivered him (...)" Mt 27:24-26
For those who commit Idolatry / Hail Mary.

Third Sorrowful Mystery

We Contemplate the Crowning of our Lord Jesus Christ with Thorns, and *The Mortification of Pride* is Sought.

"[33]Pilate therefore went into the Palace again, and called JESUS, and said to him: *Art thou the King of the Jews?* [34]JESUS answered: *Sayest thou this of thy self, or have others told it thee of me?* [35]Pilate answered: *Why, am I a Jew? Thy Nation, and the chief Priests have delivered thee up to me: what hast thou done?* [36]JESUS answered: *My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews. But now my Kingdom is not from hence*[11065]. [37]Pilate therefore said to him: *Art thou a King then?* JESUS answered: *Thou sayest, that I am a King. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth*[11066]*, heareth my voice.* [38]Pilate saith to him: *What is truth?*[11067]

And when he had said this, he went forth again to the Jews, and saith to them: *I find no cause in him.* [39]*But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the King of the Jews?* [40]They all therefore cried again, saying: *Not him but Barabbas.* And Barabbas was a thief.

[1]THEN therefore Pilate took JESUS, and scourged him[11068]. [2]And the soldiers platting a crown of thorns, put it upon his head: and they put about him a purple garment. [3]And they came to him, and said: *Hail King of the Jews*; and they gave him blows.

[4]Pilate went forth again, and saith to them: *Behold I bring him forth unto you, that you may know that I find no cause in him.* [5]JESUS therefore went forth carrying the crown of thorns, and the purple vestiment. And he saith to them: *Lo the man.* [6]When the chief Priests therefore and the ministers had seen him, they cried, saying: *Crucify, crucify him.* Pilate saith to them: *Take him you, and crucify him. For I find no cause in him*[11069]. [7]The Jews answered him: *We have a Law; and according to the Law he ought to die; because he hath made himself the Son of God.* [8]When Pilate therefore had heard this saying, he feared more[11070].

[9]And he entered into the Palace again; and he saith to JESUS: *Whence art thou?* But JESUS gave him no answer. [10]Pilate therefore saith to him: *Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?* [11]JESUS answered: *Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin.*[11071]." Jn 18:33-19:11.

[11065] 36. Jesus never defined the non-political character of his kingdom, which is not worldly nor has soldiers and weapons more clearly defined.

[11066] 37. Of the truth: that is, of the fidelity of the prophecies that announced it as such (Lk. 1, 32; Sir. 36, 18).

[11067] 38. What is true? Pilate is the type of many rationalists who ask a similar question and then leave without listening to the answer to the truth itself, which is Jesus Christ. S. Augustine rightly says: "For if wisdom and truth are not sought for with the whole strength of the mind, it cannot possibly be found. But when it is sought as it deserves to be, it cannot withdraw or hide itself from its lovers." Cf. Sb. 6, 17 ff. Saint Paul, in Rm. 15, 8, tells us the answer that Jesus would have given to that question.

[11068] 1. Cruel inconsistency. Knowing and proclaiming that Jesus is without guilt (v. 4), he subjects him however, to free him from death, to a new and atrocious torment that the synagogue had not requested... and then he condemns him! (v. 16).

[11069] 6. For the third time, the judge gives testimony of the innocence of Christ and proclaims himself the injustice of his behavior by authorizing the crucifixion of the divine victim.

[11070] 8. As a pagan, Pilate did not know what they said, and that is why he was filled more with fear. It may be that he feared the anger of some god, or, more likely, that he was afraid of falling out of favor before the emperor. The Jews, warning of their hesitation, insist more and more on the political aspect (vv. 12 and 15) until the cowardly judge yields to save his post, leaving his name as an infamous adjective for those who will act as him. On prevaricating judges cf. Psalms 57 and 81 and notes.

[11071] 11. That is: the guilt of Caiaphas, high priest of the true God, is further aggravated by the fact that, not being able to order the death of Jesus, he wants to make the civil authority, which he knows emanated from God, serve to kill the Son of God himself.

I. "And he shall come up as a young spring before him, and as a root from a thirsty ground: there is no beauty in him, nor comeliness, (...) and there was no sightliness, (...)" Is 53:2 ✝ "Pilate (...) called JESUS, and said to him: *Art thou the King of the Jews?*" Jn 18:33
For the Holy Catholic Church / Hail Mary.

II. "Despised, and most abject of men, (...) as it were hid and despised, whereupon neither have we esteemed him." Is 53:3 ✝ "Pilate answered: *Why, am I a Jew? Thy Nation, and the chief Priests have delivered thee up to me* (...)" Jn 18:35
For His Holiness the Pope / Hail Mary.

III. "(...) misliked in the eyes of Samuel, (...): *Give us a king, that he may judge us.* And (...) prayed to our Lord." 1 Sm 8:6 ✝ "JESUS answered: *My Kingdom is not of this world.* (...) *my Kingdom is not from hence.*" Jn 18:36
For the Religious and Consecrated / Hail Mary.

IV. "Behold therefore what he hath done with us, and with fear & trembling confess ye to him: and extol the King of the worlds in your works." Tb 13:6 ✝ "(...) *Thou sayest, that I am a King.* (...) *Every one that is of the truth, heareth my voice.*" Jn 18:37
For the Persecuted and their Persecutors / Hail Mary.

V. "All the ways of our Lord be mercy and truth, to them that seek after his testament and his testimonies." Ps 24(25):10 ✝ "Pilate saith to him: *What is truth?* (...) *I find no cause in him.*" Jn 18:38
For the Will of God, in the Holy Church / Hail Mary.

VI. "Abraham (...) saw behind his back a ram amongst the briers sticking fast by the horns, (...)" Gn 22:13 ✝ "(...) the soldiers platting a crown of thorns, put it upon his head (...)" Jn 19:2
For the Holy Catholic Church / Hail Mary.

VII. "Because for thee have I sustained reproach, confusion hath covered my face." Ps 68(69):8 ✝ "JESUS therefore went forth carrying the crown of thorns, and the purple vestiment. (...) *Lo the man.*" Jn 19:5
For His Holiness the Pope / Hail Mary.

VIII. "They have denied our Lord, and said: *It is not he* (...) *The Prophets have spoken into the wind, and there was no answer in them* (...)" Jr 5:12-13 ✝ "(...) the chief Priests therefore and the ministers (...) they cried, saying: *Crucify, crucify him.* (...)" Jn 19:6
For the Religious and Consecrated / Hail Mary.

IX. "And our Lord said to Samuel: *Hear their voice, and appoint a king over them.* (...)" 1 Sm 8:22 ✝ "They all therefore cried again, saying: *Not him but Barabbas.* (...)" Jn 18:40
For the Persecuted and their Persecutors / Hail Mary.

X. "And our Lord said to Samuel: *Hear the voice of the people* (...) *For they have not rejected thee, but me,* (...)" 1 Sm 8:7 ✝ "JESUS answered: *Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin.* (...)" Jn 19:11
For the Will of God, in the Holy Church / Hail Mary.

Fourth Sorrowful Mystery

We Contemplate the Carrying of the Cross of Our Lord Jesus Christ, and *Patience in Tribulations* is Sought.

"[12]From thence forth Pilate sought to release him. But the Jews cried, saying: *If thou release this man, thou art not Caesar's friend. Every one that maketh himself a king, speaketh against Caesar.*

[13]But Pilate when he had heard these words, brought forth JESUS: and he sat in the judgement seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. [14]And it was the Parasceve of Pasch, about the sixth hour, and he saith to the Jews: *Lo your King.*

[15]But they cried: *Away, away with him, crucify him.* Pilate saith to them: *Shall I crucify your King?* The chief Priests answered: *We have no King, but Caesar*[11072]. [16]Then therefore he delivered him unto them for to be crucified.

And they took JESUS, and led him forth. [17]And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew Golgotha.[11073]" Jn 19:12-17.

"[26]And when they led him, they took one Simon of Cyrene coming from the country: and they laid the Cross upon him to carry after JESUS[10716].

[27]And there followed him a great multitude of people, and of women which bewailed and lamented him. [28]But JESUS turning to them, said: *Daughters of Jerusalem, weep not upon me, but weep upon your selves, and upon your children*[10717]. [29]*For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, & the paps that have not given suck.* [30]*Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* [31]*For if in the green wood they do these things, in the dry what shall be done?*[10718]

[32]And there were led also other two malefactors with him, to be executed." Lc 23:26-32.

[11072] 15. Cf. Lk. 19, 14 and note. It is impressive to see, throughout the history of Israel, that this rejection of Christ the King seemed to have already been announced by God's words to Samuel in 1 Sam. 8, 7, when the people asked for a sovereign like that of the Gentiles.

[11073] 17. The skull: that means Calvary: place of the skull. According to the Jewish legend, it is the place where Adam was buried. Was out of town; Only later was the site incorporated into the ring road. Today it is part of the Church of the Holy Sepulchre.

[10716] 26. From the text some deduce that Cyrenean's help only increased the weight of the cross on the shoulder of the divine Lamb, when lifting the lower extremity behind him. See Mk. 15, 21 and note.

[10717] 28. The last warning of the Lord! Among the women who cried was perhaps that "Veronica" who, according to an ancient tradition, extended a canvas to Jesus to cleanse his face. The same tradition narrates that Mary, the Blessed Mother of Jesus, also accompanied by St. John, met her son on the Via Dolorosa.

[10718] 31. The dry wood burns more (Jn. 15, 6). If the innocent suffers so much for rescuing the guilt of men, what will the guilty not deserve if they despise that redemption? See Hb. 6, 4 s.; 10, 26 ss.

I. "*And I will do in thee that which I have not done: & the like whereof I will do no more for all thine abominations.*" Ezk 5:7-9 ✝ "(...) *If thou release this man, thou art not Caesar's friend. Every one that maketh himself a king, speaketh against Caesar.*" Jn 19:12
For the Sick / Hail Mary.

II. "*one you shall offer in the morning, and the other at even* (...)" Nm 28:4 ✝ "And it was the Parasceve of Pasch, about the sixth hour, and he saith to the Jews: *Lo your King.*" Jn 19:14
For those in Need / Hail Mary.

III. "And you shall cry (...) of the king, which you have chosen you: and our Lord will not hear you in that day (...)" 1 Sm 8:18 ✝ "(...) *Away, away with him, crucify him.* (...) *Shall I crucify your King?* (...) *We have no King, but Caesar.*" Jn 19:15
For the Dying / Hail Mary.

IV. "He took also the wood of the holocaust, and laid it upon Isaac his son (...)" Gn 22:6 ✝ "And they took JESUS, (...) And bearing his own cross he went forth into that which is called the place of Calvary, (...)" Jn 19:16-17
For Widows and Orphans / Hail Mary.

V. (...) *My father.* (...) *where is the victim of the holocaust?* (...) *God will provide unto himself the victim of the holocaust, my son.* (...)" Gn 22:7-8 ✝ "(...) one Simon of Cyrene (...) they laid the Cross upon him to carry after JESUS." Lk 23:26
For those Deprived of their Liberty / Hail Mary.

VI. "But he was wounded for our iniquities, (...) and with the wail of his stripe we are healed." Is 53:5 ✝ "And there followed him a great multitude (...) which bewailed and lamented him." Lk 23:27
For the Victims of Gossip and Calumny / Hail Mary.

VII. "(...) thee my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man despise me?" Cant 8:1 ✝ "But JESUS (...) said: *Daughters of Jerusalem, weep not upon me, but weep upon your selves, and upon your children.*" Lk 23:28
For the Homeless and the Ignored / Hail Mary.

VIII. "(...) the sons of my mother have fought against me, they have made me a keeper in the vineyards: my vineyard I have not kept." Cant 1:5 ✝ "*For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, & the paps that have not given suck.*" Lk 23:29
For the Discriminated and the Exploited / Hail Mary.

IX. "(...) the bur and the thistle shall grow up over their altars: and they shall say to the mountains: Cover us, & to the little hills: Fall upon us." Hos 10:8 ✝ "*Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.*" Lk 23:30
For those who Cry Out to God / Hail Mary.

X. "If the just man receive in the earth, how much more the impious and sinner?" Pr 11:31 ✝ "*For if in the green wood they do these things, in the dry what shall be done?*" Lk 23:31
For Whom God Desires to Receive Prayers / Hail Mary.

Fifth Sorrowful Mystery

We Contemplate the Crucifixion and Death of our Lord Jesus Christ, and *His Voluntary Offer for the Redemption of Souls* is Sought.

"[18]Where they crucified him, and with him two others, on the one side & on the other, and in the midst JESUS. [19]And Pilate wrote a title also: and he put it upon the cross. And it was written, JESUS OF NAZARETH THE KING OF THE JEWS.

[20]This title therefore many of the Jews did read: because the place where JESUS was crucified, was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.

[21]The chief Priests therefore of the Jews said to Pilate: *Write not, The King of the Jews; but that he said, I am King of the Jews*. [22]Pilate answered: *That which I have written, I have written*." Jn 19:18-22.

"[14]And as Moyses exalted the *(brazen)* serpent in the desert, so must the Son of man be exalted:[10778] [15]that every one which believeth in him, perish not, but may have life everlasting." Jn 3:14-15.

"[34]And JESUS said: *Father, forgive them, for they know not what they do*. But they dividing his garments, did cast lots." Lk 23:34.

"[23]The soldiers therefore when they had crucified him, took his garments *(and they made four parts, to every soldier a part)* & his coat. And his coat was without seam, wrought from the top through out. [24]They said therefore one to another: *Let us not cut it, but let us cast lots for it whose it shall be*. That the scripture might be fulfilled saying: They have parted my garments among them: and upon my vesture they have cast lots. And the soldiers did these things[11074]. [25]And there stood[11075] beside the cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. [26]When JESUS therefore had seen his mother and the Disciple standing whom he loved, he saith to his mother: *Woman, behold thy son*[11076]. [27]After that, he saith to the Disciple: *Behold thy mother*. And from that hour the Disciple took her to his own[11077]." Jn 19:23-27.

"[35]And the people stood beholding, and the Princes with them derided him, saying: *Others he hath saved, let him save himself, if this be Christ, the elect of God*. [36]And the soldiers also mocked him coming to him, and offering him vinegar, [37]saying: *If thou be the King of the Jews, save thy self*. [38]And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

[39]And one of those thieves that were hanged, blasphemed him, saying: *If thou be Christ, save thy self, and us*. [40]But the other answering, rebuked him, saying: *Neither doest thou fear God, where as thou art in the same damnation?*[10720] [41]*And we indeed justly, for we receive worthy of our doings: but this man hath done no evil*. [42]And he said to JESUS: *Lord, remember me when thou shalt come into thy Kingdom*[10721]. [43]And JESUS said to him: *Amen I say to thee; this day thou shalt be with me in Paradise.*" Lk 23:35-43.

"[45]And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour[10211]. [46]And about the ninth hour JESUS cried with a mighty voice, saying: *Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?*[10212] [47]And certain that stood there and heard, said: *He calleth Elias*. [48]And incontinent, one of them running, took a sponge, & filled it with vinegar; and put it on a reed, and gave him to drink. [49]And other said: *Let be, let us see whether Elias come to deliver him.*" Mt 27:45-49.

"[46]And JESUS crying with a loud voice, said: *Father, into thy hands I commend my Spirit*. And saying this, he gave up the ghost[10722]." Lk 23:46.

"[51]And behold the veil of the Temple was rent in two pieces[10213], from the top even to the bottom, and the earth did quake, and the rocks were rent, [52]And the graves were opened: and many bodies of the saints that had slept, rose[10214]. [53]And they going forth out of the graves after his resurrection, came into the holy city; and appeared to many. [54]And the Centurion and they that were with him watching JESUS, having seen the earth-quake and the things that were done, were sore afraid, saying: *In deed this was the Son of God.*" Mt 27:51-54.

"[33]But after they were come to JESUS, when they saw that he was dead, they did not break his legs, [34]but one of the soldiers with a spear opened his side, & incontinent there came forth *blood* and *water*. [35]And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe[11080]. [36]For these things were done that the scripture might be fulfilled: You shall not break a bone of him[11081]. [37]And again another scripture saith: They shall look on him whom they pierced[11082]." Jn 19:33-37.

"[48]And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. [49]And all his acquaintance stood a far off[10724], and the women that had followed him from Galilee, seeing these things.

[50]And behold a man named Joseph, which was a Senator, a good man and a just[10725]. [51]He had not consented to their counsel and doings, of Arimathaea a city of Jewry, who also himself expected the Kingdom of God[10726]. [52]This man came to Pilate, and asked the body of JESUS. [53]And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid.

[54]And it was the day of Parasceve, and the Sabboth drew near[10727]. [55]And the women that were come with him from Galilee, following after, saw the monument, and how his body was laid. [56]And returning they prepared spices and ointments: and on the Sabboth they rested according to the commandment." Lk 23:48-56.

[10778] 14. See Nm. 21, 9 and note. Cf. 12, 32.

[11074] 24. See Ps. 21, 19.

[11075] 25. She was standing: The first thing to be imitated in it is that faith that Elizabeth had pointed out to her as her great Bliss (Lk. 1, 45). Mary's faith does not hesitate, although humanly everything divine seems to fail here, for the prophecy of the angel had promised her the throne of David for her son (Lk. 1, 32), and that of Simeon (Lk. 2, 32), which he was to be no only "light to be revealed to the nations" but also "the glory of his people of Israel" that in such a way rejected him and gave him death through Roman power. "The just liveth by faith" (Rom. 1, 17) And Mary kept the words meditating them in her heart (Lk. 2, 19 and 51; 11, 28) and believed against all appearance (Rm. 4, 18), as well as Abraham, the father of those who believe, did not doubt the promise of a very large offspring, even when God commanded him to kill the only son of his old age who should give him that offspring. (Gn. 21, 12; 22, 1; Si. 44, 21; Hb. 11, 17-19).

[11076] 26. He said to his mother: Woman: Never, nor in Cana (2, 4), nor at this moment when "a sword crosses the soul" of Mary (Lk. 2, 35), never gives her this sweet name of mother herself. in Mt. 12, 46-50; Lk. 2, 48-50; 8, 19-21; 11, 28—the few passages in which he deals with it—confirm his efforts to exclude all sentimentality from our spiritual life, and accentuate instead the seal of humility and retreat that characterizes "the slave of the Lord" (Lk. 1, 38) Notwithstanding that he, throughout his childhood, was "subjected" to her and Joseph (Lk. 2, 51). As for the spiritual motherhood of Mary, which has been deduced from this passage, Pius X makes it derive from the incarnation of the verb (enc. ad diem illum), extending it from Christ to his entire mystical body. Cf. Gal. 4, 26.

[11077] 27. In the great and mysterious silence that the Scripture holds about Mary, nothing tells us after this, but, faithful to the instructions of Jesus (Lk. 24, 49), she persevered in prayer in the Cenacle with the apostles, after ascension (Acts 1, 13 s.), and no doubt also at Pentecost (Acts 2, 1). Not even a word about her encounter with Jesus when he was resurrected! However, the belief in the Assumption of Mary is firm, that is, its ascent to heaven in soul and body, supposing that, by resurrecting this, its tomb was left empty, although there is no historical certainty regarding the tomb; And it is clear that God may well have exempted her from death, as many also believed of that beloved disciple who was with her (Jn. 21, 22 ss. and note); For being, from her conception, Immaculate (in anticipation of the merits of Christ) Mary was free from sin, without which death would not have entered the world (Rom. 5, 12; Sb. 1, 16; 2, 24; 3, 2 and notes). However, she died, in the likeness of his son.

[10721] 42. Fillion observes this: "The good thief believed in the immortality of the soul and in the resurrection, and recognized Jesus as the Messiah-King. That is why he strongly asked for a place in his kingdom." And he adds: "Paradise represents here the part of the abode of the dead (the limbos) where the souls of the chosen ones lived, before the Ascension of Jesus Christ". Cf. 1 Pe. 3, 19; 4, 6; Col. 1, 20.

[10211] 45. The sixth hour: It is at noon, twelve noon. Nona time: It is mid-afternoon, at three in the afternoon.

[10212] 46. See Ps. 21, 2; Mc. 15, 34 and note.

[10722] 46. Psalm 30, from where Jesus takes these words, is thus the ideal prayer to be prepared to die well.

[10213] 51. According to S. Jerome, by miraculously tearing the veil of the temple that separated the "holy" from the "holy of saints", God wanted to reveal that the previously hidden mysteries were to be in Christ manifested to all the peoples. According to St. Paul, the veil figured the flesh of Christ who, when broken, gave us access to the heavenly sanctuary (Heb. 6, 19; 9, 3; 10, 20-22).

[10214] 52 s. "The opening of the tombs was undoubtedly related to the earthquake and the cleft of the rocks, and it was carried out at the same time as these two phenomena. As for the resurrection of the dead, it was undoubtedly related to its appearance in the city, which happened after Jesus Christ was resurrected. These "saints" were distinguished from the Old Testament, revered in a special way of the Jews, of the contemporaries of Jesus Christ and of those to whom they appeared, and deceased with the faith placed in the promised Redeemer. his resurrection, etc. (v. 53) It was intended to attest to that of Christ in Jerusalem and make it clear that through the redemptive death of Jesus Christ, death had been defeated, and that its glorious resurrection enclosed the safe garment of ours. Cf. Hb. 2, 14 s.; Jn. 5, 25; 11, 25 s.; 1 Cor. 15, 14-26 and 54 s.; Col. 1, 18; 2, 15; 1 Pe. 1, 3 and 21; Ap. 5, 5" (Schuster Holzammer). See note 1 Cor. 15, 26. Ignatius of Antioch seems to refer to these saints when he says: "How could we live outside of him, whom even the prophets, his disciples in spirit, waited as his teacher. That is why he, after his coming—justly awaited by them— raised them from the dead" (Letter to the Magnesiums 9).

[11080] 35. The one who saw him: Jn. (21, 24; 1 Jn. 1, 1-3).

[11081] 36. See Ex. 12, 46; Nm. 9, 12; Ps. 33, 21.

[11082] 37. Refer to a prophecy that announces the final conversion of Israel and that says: "And I will pour out the spirit of grace and prayer on the house of David and the inhabitants of Jerusalem, and they will put their eyes on me who pierced, and they will mourn the one who wounded as an only child is cried, and they will mourn but he is done by a firstborn" (Zc. 12, 10). Cf. Rev. 1, 7.

[10724] 49. Friends and acquaintances at a distance! See this in advance in Ps. 87, 9.

[10725] 50 ff. See Mt. 27, 57 ss.; Mc. 15, 42 ss.; Jn. 19, 38 ss.

[10726] 51 ss. Joseph of Arimathea was a member of the Great Council (Sanhedrin) that condemned Jesus to death. in v. 52 s. Give another proof of his intrepid faith in Him. He fears neither the hatred of his colleagues nor the terrorism of the fans. Personally he goes to Pilate to ask for the body of Jesus; Personally he takes him down from the cross, wrapping him in a sheet; He personally places him in his own tomb, with the help of Nicodemus (Jn. 19, 39). The holy shroud, which has preserved us the factions of the Divine Face, is venerated in Turin. Cf. Jn. 20, 7 and note.

[10727] 54. The evangelist wants to express that the Sabbath was about to begin, which, as is known, began at nightfall, and not with the calendar day (see Gn. 1, 5, 8, etc.). The Greek uses a verb similar to dawn, but whose meaning is simply to begin.

I. "Abraham (...) saw (...) a ram (...) which he took & offered an holocaust instead of his son." Gn 22:13 ✝ "Where they crucified him, and with him two others, on the one side & on the other, (...)." Jn 19:18
For the Sacraments, especially Marriage / Hail Mary.

II. "Preparing mountains in thy strength, (...) might: which troublest (...) the sea, (...) the waves thereof. The Gentiles shall be troubled, (...)" Ps 64(65):7-9 ✝ "Pilate answered: *That which I have written, I have written.*" Jn 19:22
For the Children / Hail Mary.

III. "and our Lord spake to him: *Make a brazen serpent, and set it for a sign: he that being strucken looketh on it, shall live.*" Nm 21:8 ✝ "And as Moyses exalted the serpent in the desert, so must the Son of man be exalted." Jn 3:14-15
For Parents, Siblings and their families / Hail Mary.

IV. "(...) say thus much to thee (...) *forget the wicked fact of thy brethren, and the sin and malice* (...)" Gn 50:17 ✝ "And JESUS said: *Father, forgive them, for they know not what they do.* (...)" Lk 23:34
For Cousins, Nephews and their families / Hail Mary.

V. "The Grand Bishop, (...) among his brethren, (...) shall not uncover his head, he shall not rent his garments" Lv 21:10 ✝ "(...) And his coat was without seam, wrought from the top through out. They said therefore one to another: *Let us not cut it,* (...)" Jn 19:23-24
For the Godchildren, Godparents and their families / Hail Mary.

VI. "*I will put enmity between thee & the woman, & thy seed and the seed of her: she shall bruise thy head in pieces, and thou shalt lie in wait of her heel.*" Gn 3:15 ✝ "When JESUS therefore had seen his mother and the Disciple standing whom he loved, he saith to his mother: *Woman, behold thy son.*" Jn 19:26
For the Deceased and for the Aborted / Hail Mary.

VII. "O Lord because I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds" Ps 115(116):7 ✝ "After that, he saith to the Disciple: *Behold thy mother.* (...)" Jn 19:27
For Family and Friends / Hail Mary.

VIII. "He hoped in the Lord, let him deliver him: let him save him, because he will him." Ps 21(22):9 ✝ "(...) *Others he hath saved, let him save himself, if this be Christ, the elect of God.*" Lk 23:35
For Members of the Parish and Neighbors / Hail Mary.

IX. "In my tribulation I have invocated our Lord, and have cried to my God: And he hath heard my voice (...) hath entered into his ears. The earth was shaken (...) the foundations of mountains (...)" Ps 17(18):7-8 ✝ "(...) and the earth did quake, and the rocks were rent," Mt 27:51
For the Conversion of Those who profess us badly / Hail Mary.

X. "(...) shall shew forth his justice to the people that shall be born, *whom our Lord hath made.*" Ps 21(22):32 ✝ "(...) were sore afraid, saying: *In deed this was the Son of God.*" Mt 26:54
For the Will of God to be Fulfilled, in Heaven and on Earth, and not ours / Hail Mary.

I. "I have made my sin known to thee: and my injustice I have not hid. I said: I will confess (...) to our Lord (...)" Ps 31(32):5 ✝ "*And we indeed justly, for we receive worthy of our doings: but this man hath done no evil*" Lk 23:41
For the Sacraments, especially Marriage / Hail Mary.

II. "And now Lord be mindful of me, and take not revenge of my sins, neither remember the sins of me, or of my parents." Tb 3:3 ✝ "And he said to JESUS: *Lord, remember me when thou shalt come into thy Kingdom.*" Lk 23:42
For the Children / Hail Mary.

III. "(...) and thou hast forgiven the impiety of my sin. For this shall every holy one pray to thee, in time convenient. (...)" Ps 31(32):5-6 ✝ "And JESUS said to him: *Amen I say to thee; this day thou shalt be with me in Paradise.*" Lk 23:35-43
For Parents, Siblings and their families / Hail Mary.

IV. "*And it shall be in that day,* saith our Lord God: *The sun shall go down at midday, and I will make the earth to be dark in the day of light.*" Am 8:9 ✝ "And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour." Lk 23:44
For Cousins, Nephews and their families / Hail Mary.

V. "God my God have respect to me: why hast thou forsaken me? Far from my salvation are the words of my sins." Ps 21(22):1 ✝ "(...) JESUS cried with a mighty voice, saying: *Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?*" Mt 27:46
For the Godchildren, Godparents and their families / Hail Mary.

VI. "And they gave gall for my meat: & in my thirst they gave me vinegar to drink." Ps 68(69):22 ✝ "(...) a sponge, & filled it with vinegar; and put it on a reed, and gave him to drink." Mt 27:48
For the Deceased and for the Aborted / Hail Mary.

VII. "Behold I will send you Elias the Prophet, before the day of our Lord come great and dreadful." Ml 4:5 ✝ "And other said: *Let be, let us see whether Elias come to deliver him.*" Mt 27:49
For Family and Friends / Hail Mary.

VIII. "Into thy hands I commend my spirit: thou hast redeemed me, o Lord God of truth." Ps 30(31):6 ✝ "And JESUS crying with a loud voice, said: *Father, into thy hands I commend my Spirit.* (...)" Lk 23:46
For Members of the Parish and Neighbors / Hail Mary.

IX. "And he shall in this mount throw down (...) the bond, (...) upon all peoples, and the web (...) upon all nations." Is 25:7 ✝ "And behold the veil of the Temple was rent in two pieces, from the top even to the bottom, (...)" Mt 27:51
For the Conversion of Those who profess us badly / Hail Mary.

X. "Thy dead shall live, my slain shall rise again: awake, and praise ye that dwell in the dust (...)" Is 26:19 ✝ "And the graves were opened: and many bodies of the saints that had slept, rose." Mt 27:52
For the Will of God to be Fulfilled, in Heaven and on Earth, and not ours / Hail Mary.

First Glorious Mystery

We Contemplate the Resurrection of our Lord Jesus Christ, and *Faith* is Sought.

"[1]AND the first of the Sabboth[11083], Mary Magdalene cometh early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. [2]She ran therefore and cometh to Simon Peter, and to the other Disciple whom JESUS loved, and saith to them: *They have taken our Lord out of the monument, and we know not where they have laid him.*

[3]Peter therefore went forth and that other Disciple, and they came to the monument. [4]And both ran together, and that other Disciple did out-run Peter, and came first to the monument. [5]And when he had stooped down, he saw the linen cloths lying: but yet he went not in. [6]Simon Peter therefore cometh, following him, and went into the monument and saw the linen cloths lying, [7]and the napkin that had been upon his head, not lying with the linen cloths, but apart, wrapped up into one place[11084].

[8]Then therefore went in that other Disciple also which came first to the monument: and he saw, and believed. [9]For as yet they knew not the scripture, that he should rise again from the dead. [10]The Disciples therefore departed again to themselves.

[11]But Mary stood at the monument without, weeping. Therefore as she was weeping, she stooped down, & looked into the monument: [12]and she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of JESUS had been laid.

[13]They say to her: *Woman, why weepest thou?* She saith to them: *Because they have taken away my Lord, and I know not where they have put him.* [14]When she had said thus, she turned backward, and saw JESUS standing; and she knew not that it is JESUS.

[15]JESUS saith to her: *Woman, why weepest thou? whom seekest thou?* She thinking that it was the gardener, saith to him: *Sir, if thou hast carried him away, tell me where thou hast laid him; and I will take him away.* [16]JESUS saith to her: *Mary*[11085]. She turning saith to him: *Rabboni (which is to say, Master.)* [17]JESUS said to her: *Do not touch me, for I am not yet ascended to my Father: but go to my Brethren, and say to them, I ascend to my Father and your Father, my God and your God.*

[18]Mary Magdalene cometh and telleth the Disciples, That *I have seen our Lord*, and thus he said unto me.

[19]Therefore when it was late that day, the first of the Sabboths, and the doors were shut, where the Disciples were gathered together for fear of the Jews, JESUS came and stood in the midst, and saith to them: *Peace be to you*.

[20]And when he had said this, he shewed them his hands and side. The Disciples therefore were glad when they saw our Lord. [21]He said therefore to them again: *Peace be to you. As my Father hath sent me, I also do send you*. [22]When he had said this: he breathed upon them; and he said to them: *Receive ye the Holy Ghost*[11086]: [23]*WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETAIN, THEY ARE RETAINED*.

[24]But Thomas one of the Twelve, who is called Didymus, was not with them when JESUS came. [25]The other Disciples therefore said to him: *We have seen our Lord*. But he said to them: *unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe*[11087].

[26]And after eight days, again his Disciples were within; and Thomas with them. JESUS cometh the doors being shut, and stood in the midst, and said: *Peace be to you*. [27]Then he saith to Thomas: *Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; & be not incredulous but faithful*. [28]Thomas answered, & said to him: *My Lord, & my God*.

[29]JESUS saith to him: *Because thou hast seen me, Thomas, thou hast believed: Blessed are they that have not seen & have believed*[11088]. [30]Many other signs also did JESUS in the sight of his Disciples, which are not written in this Book. [31]And these are written, that you may believe that JESUS is CHRIST the Son of God: and that believing, you may have life in his name.[11089]." Jn 20:1-31.

[11083] 1 ss. See Mt. 28, 1-10; Mc. 16, 1-8; Lk. 24, 1-11. The first day of the week: Resurrection Sunday, which since then replaced for Christians to the Sabbaths Holy Day of the Old Testament (cf. Col. 2, 16 s.; 1 Cor. 16, 2; Acts 20, 7). About the name of this day cf. Ps. 117, 24; Ap. 1, 9 and notes.

[11084] 7. It is noteworthy to note the special reverence for the Holy Head of Jesus that the angels demonstrate. God did not want the shroud that wrapped the head of his beloved son to be confused with the other bands.

[11085] 16. Mary Magdalene, the fervent disciple of the Lord, is the first person to whom the Risen One appears. Thus Jesus rewards the faithful love of the penitent woman (Lk. 7, 37 ss.), whose heart, before that single word of the Lord, is flooded with indescribable joy. See 12, 3 and notes.

[11086] 22 s. Receive: This verb in the present would be an exception to the repeated announcements that the Spirit would only descend when Jesus left? (16, 7 and note). Pirot expresses that "Jesus blows on them to mean the gift that is about to make them."The case is the same as that of Luke 24, 49, where the Lord also uses the present "I send" to indicate a near future, that is, the day of Pentecost. For the rest, this power to forgive or retain sins (cf. Tridentine Council 14, 3; Denz. 913) is already contained in the words of Matthew 18, 15-20, pronounced by Jesus before his death. Cf. Mt. 16, 19. The institution of the sacrament of penance expressed so clearly in these verses, forces the faithful to manifest or confess their sins in particular; Otherwise it would not be possible to "forgive" or "retain" sins. Cf. Mt. 18, 18; Conc. Trid. ses. 1; chap. v. 6, Can. 2-9

[11087] 25. Thomas' defection recalls Peter's denials after his presumptuous promises. See 11, 16, where Didymus (Thomas) boasts of inviting his companions to die for that teacher whom he now denies the only tribute he asked of him, that of faith in his resurrection, so clearly pre-announced by the same Lord and attested now by the apostles.

[11088] 29. The only reproach that Jesus addresses to his own, despite the ingratitude with which they had all abandoned him in his passion (Mt. 26, 56 and note), is that of that highly painful disbelief for whom so many He gave them evidence of his fidelity and his divine holiness, incapable of all deception. Let us aspire to the bliss that he here proclaims in favor of the few who become like children, credulous to the words of God more than to those of men. This bliss of the one who believes God without demanding proof, is undoubtedly the greatest of all, because it is that of Mary Immaculate: "Blessed is the one who believed" (Lk. 1, 45.). And it is well explained that it is the greatest of the Beatitudes, because there is no greater proof of estimation towards a person, than giving credit for their single word. And in the case of God, this is the greatest honor that in our impotence we can pay him. All the blessings promised to Abram came from having believed him (Rm. 4, 18), and the "sin" by the quintessential that the Holy Spirit imputes to the world, is that of not having believed Jesus (Jn. 16, 9). This also explains why the Virgin Mary lived in faith, through the words of God who continually meditated in her heart (Lk. 2, 19 and 51; 11, 28). See the culmination of his faith at the foot of the cross (19, 25 ss. and notes). It is very noteworthy that Jesus did not trust those who believed only to miracles (see 2, 23 s.), because true faith is, as we said, the one that gives credit to his word. Sometimes we crave perhaps to see miracles, and we consider them a privilege of holiness. Jesus shows us here that it is much happier and great to believe without having seen.

[11089] 31. Writings for you to believe: Saint Luke confirms this importance of Holy Scripture as the basis, source and confirmation of faith. In the prologue of his Gospel he tells the reader that he has written it "so that you know the certainty of what you have been taught". See Act. 17, 11 How the faithful of Berea confirmed their faith with the Holy Scriptures.

I. "This is the day, which our Lord made: let us rejoice, and be glad therein." Ps 117(118):24 ✝ "AND the first of the Sabboth, (...) early, when it was yet dark, (...)" Jn 20:1
For the Souls in Purgatory / Hail Mary.

II. "In that day the root of Jesse, that standeth for a sign of peoples, him the nations shall beseech, and his sepulchre shall be glorious." Is 11:10 ✝ "(...) unto the monument: and she saw the stone taken away from the monument" Jn 20:1
For the Souls in Purgatory / Hail Mary.

III. "I am descended to the extreme parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt lift up my life from corruption, o Lord my God." Jon 2:7 ✝ "Then therefore went in that other Disciple (...) and he saw, and believed." Jn 20:8
For the Souls in Purgatory / Hail Mary.

IV. "Thus saith our Lord: *Let thy voice cease from weeping, and thine eyes from tears: because there is a reward for thy work*, saith our Lord (...)" Jr 31:16 ✝ "JESUS saith to her: *Woman, why weepest thou? whom seekest thou?* (...)" Jn 20:15
For the Souls in Purgatory / Hail Mary.

V. "AND now thus saith our Lord that created thee, (...) *I* (...) *called thee by the name: thou art mine.*" Is 43:1 ✝ "JESUS saith to her: *Mary*. She turning saith to him: *Rabboni ((...) Master).*" Jn 20:16
For the Souls in Purgatory / Hail Mary.

VI. "Because thou wilt not leave my soul in hell: neither wilt give thy holy one to see corruption. (...)" Ps 15(16):10 ✝ "For as yet they knew not the scripture, that he should rise again from the dead." Jn 20:9
For the Souls in Purgatory / Hail Mary.

VII. "(...) and breathed into his face the breath of life, & man became a living soul." Gn 2:7 ✝ "(...) When he had said this: he breathed upon them; and he said to them: *Receive ye the Holy Ghost: WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETAIN, THEY ARE RETAINED*" Jn 20:21-23
For the Souls in Purgatory / Hail Mary.

VIII. "As a father hath compassion of his children, so hath our Lord compassion on them that fear him" Ps 102(103):13 ✝ "Then he saith to Thomas: (...) *be not incredulous but faithful.*" Jn 20:27
For the Souls in Purgatory / Hail Mary.

IX. "And they forgat his benefits, and his marvelous works, which he shewed them" Ps 77(78):11 ✝ "Thomas answered, & said to him: *My Lord, & my God.*" Jn 20:28
For the Souls in Purgatory / Hail Mary.

X. "this is the gate of our Lord, (...) I will confess to thee because (...) art become my salvation. The stone, which the builders rejected: the same is made into the head of the corner." Ps 117(118):20-22 ✝ "(...) *Blessed are they that have not seen & have believed.*" Jn 20:29
For the Souls in Purgatory / Hail Mary.

Second Glorious Mystery

We Contemplate the Ascension of our Lord Jesus Christ into Heaven, and *Hope* is Sought.

"[1]AND when the Sabboth was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint JESUS[10400]. [2]And very early the first of the Sabboths, they come to the monument, the sun being now risen. [3]And they said one to an other: *Who shall roll us back the stone from the door of the monument?* [4]And looking, they saw the stone rolled back. For it was very great.

[5]And entering into the monument, they saw a young man sitting on the right hand covered with a white robe: and they were astonished. [6]Who saith to them: *Be not dismayed; you seek JESUS of Nazareth, that was crucified; he is risen, he is not here, behold the place were they laid him*[10401]. [7]*But go, tell his Disciples and Peter*[10402] *that he goeth before you into Galilee; there you shall see him, as he told you*. [8]But they going forth, fled from the monument. For trembling and fear had invaded them: and they said nothing to any body, for they were afraid.

[9]And he rising early the first of the Sabboth, appeared first to Mary Magdalen, out of whom he had cast seven devils[10403]. [10]She went and told them that had been with him, that were mourning & weeping. [11]And they hearing that he was alive and had been seen of her, did not believe[10404]. [12]And after this he appeared in an other shape to two of them walking, as they were going into the country[10405]. [13]And they going told the rest: neither them did they believe.

[14]Last he appeared to those eleven as they sat at the table; and he exprobrated their incredulity and hardness of heart, because they did not believe them that had seen him risen again.[10406]." Mk 16:1-14.

"[36]And whiles they speak these things, JESUS stood in the midst of them, and he saith to them: *Peace be to you*[10735]*; it is I, fear not*.

[37]But they being troubled and frighted, imagined that they saw a Spirit. [38]And he said to them: *Why are you troubled, and cogitations arise into your hearts?* [39]*See my hands, and feet, that it is I my self: handle, and see: for a Spirit hath not flesh and bones, as you see me to have*. [40]And when he had said this, he shewed them his hands and feet.

[41]But they yet not believing and marveling for joy, he said: *Have you here any thing to be eaten?*[10736] [42]But they offered him a piece of fish broiled, and a honey comb.

[43]And when he had eaten before them, taking the remains he gave to them.

[44]And he said to them: *These are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moyses, and the Prophets, and the Psalms, of me.*

[45]Then he opened their understanding, that they might understand the Scriptures[10737]. [46]And he said to them: *That so it is written, and so it behoved Christ to suffer, and to rise again from the dead the third day*[10738]*: [47]and penance to be preached in his name and remission of sins unto all nations, beginning from Jerusalem*[10739]*. [48]And you are witnesses of these things. [49]And I send the promise of my Father upon you: but you, tarry in the city, till you be endued with power from high.*[10740]." Lk 24:36-49.

"[15]And he said to them: *Going into the whole world preach the Gospel to all creatures. [16]He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned*[10407]*. [17]And them that believe, these signs shall follow: In my name shall they cast out devils; They shall speak with new tongues; [18]Serpents shall they take away; And if they drink any deadly thing, it shall not hurt them; They shall impose hands upon the sick and they shall be whole.*" Mk 16:15-18.

"[50]And he brought them forth abroad into Bethania: and lifting up his hands he blessed them[10741]. [51]And it came to pass whiles he blessed them, he departed from them, and was carried into Heaven. [52]And they adoring went back into Jerusalem with great joy: [53]and they were always in the temple praising and blessing God. Amen[10742]." Lk 24:50-53.

"[20]But they going forth preached every where: our Lord working withal, and confirming the word with signs that followed[10408]." Mk 16:20.

[10400] 1 ss. See Mt. 28, 1 ss.; Lk. 24, 1 ss.; Jn. 20, 1 ss.

[10401] 6. St. John (20, 2) refers that Mary Magdalene was the first to communicate to the disciples the resurrection of the Lord (v. 9 and note).

[10402] 7. Special mentions to Peter, as if to indicate that his denials have been forgiven.

[10403] 9. The evangelist seems to want to highlight, as a paradox of divine mercy, this preference of Jesus for appearing to Magdalena, the one who was demon-demoned. the v. 6 shows us that she was the first to hear of the resurrection, and that she also received the honor of announcing it to the apostles. Thus the Master wanted to reward the fidelity of the one who had put all his divine word before (Lk. 10, 39), his forgiveness (Lk. 7, 37 ss.), his cult (14, 3 ss) and his apostolate (Lk. 8, 2), following him, together with the most faithful mother, at the foot of the cross (Jn. 19, 25).

[10404] 11. This impressive general disbelief shows how far the Lord was from being visibly glorified until the Father glorified him in heaven by seating him at his right hand (v. 19; Ps. 109, 1) in The tabernacle "not made from the hand of a man" (Heb. 9, 11 and 24; Ps. 109, 4). Hence the Holy Spirit did not come until after the Ascension (Jn. 7, 39), and that neither in this nor in the resurrection (which no one witnessed) would he be glorious as in the transfiguration, where he wanted to manifest himself with the glory that will also hold in his second coming. Cf. 9, 1; Ps. 109, 1 ss.; 2 ts. 1, 10; Hb. 1, 6.

[10405] 12. Allusion to the Emaus episode that only narrates Saint Luke (24, 13-25).

[10406] 14. This apparition took place on the day of the resurrection in the afternoon, probably in the house of Mary, the mother of S. Mark, where the disciples used to gather.

[10735] 36. See Mk. 16, 14; Jn. 20, 19.

[10736] 41. He does not say it because he is hungry, but to convince them that he had a real body. And he confirms it by eating before their eyes. Cf. Jn. 21, 9 and note.

[10737] 45. We see here that the intelligence of the Word of God is the work of the Holy Spirit in us, who gives it to the humble and not to the wise (10, 31). See v. 32; Ps. 118, 34 and note.

[10738] 46. See v. 7; Mt. 26, 25; Is. 35, 5 and notes.

[10739] 47. See Mt. 10, 6 and note.

[10740] 49. That "promise" of the Father is the Holy Spirit, as Luke himself refers in Acts. 1, 4. See 3, 16; Mt. 3, 11; Mk. 1, 8; Jn. 1, 26; 14, 26.

[10741] 50 s. This farewell blessing of Jesus is nothing but a "see you later" (Jn. 16, 16 s. and note), because he himself said that he was going to prepare a place for us in his Father's house, and he would take us again to always be together (Jn. 14, 2 s.). Saint Luke continues this account of the Ascension in the Acts of the Apostles, to tell us that, as the angels then announced, Jesus will return in the same way that he went, that is, in the clouds (Acts 1, 11 and note). Then all those announcements of which Jesus speaks in v. 44, for whose understanding we must ask him to open intelligence to us as he did here with the apostles (v. 45).

[10742] 53. In the temple: the same one of Jerusalem (cf. Acts 3, 1) whose cult continued until its destruction by the Romans in the year 70, after the announcement made by Saint Paul to Israel in Acts. 28, 25 ff. Cf. Hb. 8, 4 and note.

[10408] 20. The end of this Gospel (vv. 20) is missing in many ancient codices. His inspiration was defined in the Tridentine Council. critically it consists of its authenticity.

I. "(...) in that day: our Lord shall put to his hand (...) to possess the remnant of his people, (...)" Is 11:11 ✝ "(...) the first of the Sabboths, (...) And looking, they saw the stone rolled back. (...)" Mk 16:1-4
For those who commit Pride / Hail Mary.

II. "What is man, that thou art mindful of him? Or the son of man, that thou visitest him?" Ps 8(9):5 ✝ "*But go, tell his Disciples and Peter* (...)" Mk 16:7
For those who commit Laziness / Hail Mary.

III. "(...) *How long will this people detract me? How long will they not believe me in all the signs that I have done before them?*" Nm 14:11 ✝ "(...) he exprobrated their incredulity and hardness of heart, because they did not believe (...) him risen again." Mk 16:14
For those who commit Lust / Hail Mary.

IV. "Then Daniel, whose name was Baltassar, began secretly to think within himself (...) & his cogitations troubled him" Dn 4:16 ✝ "And he said to them: *Why are you troubled, and cogitations arise into your hearts?*" Lk 24:38
For those who commit Avarice / Hail Mary.

V. "(...) *Joseph thy son is living: and he ruleth in all the Land of Aegypt.* (...) notwithstanding did not believe them." Gn 45:26 ✝ "And when he had said this, he shewed them his hands and feet. But they yet not believing and marveling for joy, (...)" Lk 24:40-41
For those who commit Gluttony / Hail Mary.

VI. "And after sixty two weeks Christ shall be slain: and it shall not be (...)" Dn 9:26 ✝ "(...) *I spake to you, (...) all things must needs be fulfilled, which are written (...) of me.*" Lk 24:44
For those who commit Anger / Hail Mary.

VII. "And the vision of all shall be unto you as the words of a book sealed (...)" Is 29:11 ✝ "Then he opened their understanding, that they might understand the Scriptures." Lk 24:45
For those who commit Envy / Hail Mary.

VIII. "(...) Come, (...) to the mountain of our Lord, & to the house of the God of Jacob: (...) because out of Sion shall the law go forth, & the word of our Lord out of Jerusalem." Mic 4:2 ✝ "*and penance to be preached in his name and remission of sins (...) beginning from Jerusalem.*" Lk 24:47
For those who commit Abuse / Hail Mary.

IX. "Our Lord will send forth the rod of thy strength from Sion: *rule thou in the midst of thine enemies.*" Ps 109(110):2 ✝ "*He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned.*" Mk 16:16
For those who commit Calumny / Hail Mary.

X. "Our Lord said to my Lord: *Sit on my right hand: till I make thine enemies, the foot-stool of thy feet.*" Ps 109(110):1 ✝ "And it came to pass whiles he blessed them, he departed from them, and was carried into Heaven." Lk 24:51
For those who commit Idolatry / Hail Mary.

Third Glorious Mystery

We contemplate the descent of the Holy Spirit, and *God Charity* is Sought.

"[9]And when he had said these things, in their sight he was elevated: & a cloud received him out of their sight[11103]. [10]And when they beheld him going into Heaven, behold two men stood beside them in white garments[11104], [11]who also said: *Ye men of Galilee, why stand you looking into Heaven? This JESUS which is assumpted from you into Heaven, shall so come as you have seen him going into Heaven*[11105].

[12]Then they returned to Jerusalem from the mount that is called Olivet, which is by Jerusalem, distant a Sabboth's journey[11106]. [13]And when they were entered in, they went up into an upper chamber, where abode Peter & John, James and Andrew, Philippe and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude of James[11107]. [14]All these were persevering with one mind in prayer with the women and MARY the mother of JESUS, and his brethren[11108].

[15]In those days Peter rising up in the midst of the Brethren, said: *(and the multitude of persons together, was almost an hundred and twenty.)* [16]*You men, brethren, the scripture must be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the captain of them that apprehended JESUS: [17]who was numbered among us and obtained the lot of this ministry. [18]And he indeed hath possessed a field of the reward of iniquity, and being hanged he burst in the midst, and all his bowels gushed out*[11109]*. [19]And it was made notorious to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Hacel-dema, that is to say, the field of blood. [20]For it is written in the book of Psalms: Be their habitation made desert, & be there none to dwell in it. And his Bishopric let another take*[11110]*. [21]Therefore, of these men that have assembled with us, all the time that our Lord JESUS went in and went out among us*[11111]*, [22]beginning from the Baptism of John until the day wherein he was assumpted from us, there must one of these be made a witness with us of his resurrection*[11112].

[23]And they appointed two, Joseph, who was called Barsabas, who was surnamed Justus: and Matthias. [24]And praying they said: *Thou Lord that knowest the hearts of all men, shew of these two, one, whom thou hast chosen, [25]to take the place of this ministry & Apostleship, from the which Judas hath prevaricated that he might go to his own place.* [26]And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles[11113]." Acts 1:9-26.

[1]AND when the days of Pentecost were accomplished, they were all together in one place[11114]: [2]and suddenly there was made a sound from Heaven, as of a vehement wind coming, & it filled the whole house where they were sitting[11115]. [3]And there appeared to them parted tongues as it were of fire, and it sat upon every one of them[11116]: [4]and they were all replenished with the HOLY GHOST, and they began to speak with diverse tongues, according as the HOLY GHOST gave them to speak[11117].

[5]And there were dwelling at Jerusalem Jews, devout men of every nation that is under Heaven. [6]And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue. [7]And they were all amazed, and marveled saying: *Are not, lo, all these that speak, Galilaeans,* [8]*and how have we heard, each man our own tongue wherein we were born?*[11118] [9]*Parthians, & Medians, & Elamites, & that inhabit Mesopotamia, Jewry, & Cappadocia, Pontus, and Asia,* [10]*Phrygia, and Pamphilia, Aegypt & the parts of Lybia that is about Cyrenee, & strangers of Rome,* [11]*Jews also, and Proselytes*[11119]*, Cretensians, and Arabians: we have heard, them speak in our own tongues the great works of God*. [12]And they were all astonished, and marveled, saying one to another: *What meaneth this?*" Acts 2:1-12.

[11103] 9. Among this v. And the previous one, Jesus had taken them out of Jerusalem where they were (v. 4), towards Bethany, something that Luke himself had already said in his Gospel (Lk. 24, 50). From there they turned (v. 12). The Gospel also notes—for the only time! — that the disciples worshiped the Lord (Lk. 24, 52), although it is not known that he appeared on this occasion with the brightness of his glory, as shown in the Transfiguration, which was like a foretell of his triumphant parousia (3, 21). Cf. Mc. 9, 1 and note.

[11104] 10. Two men: two angels, Cf. Jn. 20, 12.

[11105] 11. Men of Galilee: Here is how the eleven apostles who remained faithful to him were all Galilean. Only Judas was from Judah. It will come in the same way, that is, on the clouds, as he himself announced. See Mt. 24, 30; Lk. 21, 27; Jude 14; Rev. 1, 7; 1 Ts. 4, 16 s.; cf. Also Ap. 19, 11 ss. Consoling promise that explains, Fillion says, the great joy with which they stayed (Lk. 24, 52). and henceforth they persevered in the "Blessed Hope" (Tit. 2, 13) of the coming of Christ (1 Cor. 7, 29; Phil. 4, 5; St. 5, 7 ff.; 1 Pe. 4, 7; Ap. 22, 12).

[11106] 12. The distance that was lawful to travel on Saturday was equivalent to just over a kilometer.

[11107] 13. Cenacle It was called the upper part of the house, the first floor, only accessible from the outside by a ladder. Guests were housed in the Cenacle and the treats were held. Hence his name. The Greek text says: The Cenacle, which can only refer to a known Cenacle, that is, the one in which the apostles used to gather and where Jesus Christ had instituted the Eucharist. It is believed that he was in the house of Mary, mother of Mark (see 12, 12). The place is still indicated in Jerusalem, as one of the most illustrious sanctuaries of Christianity, although it is in the hands of the Muslims.

[11108] 14. Brothers were also called among the Jews (Mt. 12, 45 and note). The relatives of Jesus, who did not believe in him before (Jn. 7, 5) seem to have converted as a result of his glorious resurrection. The whole group added about one hundred and twenty people.

[11109] 18. Peter evokes the horrible death of the traitor, in order to fill us with horror at such an abominable sin. Cf. Mt. 27, 5.

[11110] 20 s. Cf. Ps. 68, 26; 108, 8; Jn. 15, 27.

[11111] 21. Then, as now, the condition par excellence of the priest was to be his intimate knowledge of the Gospel, that is, of Christ in everything he said and did. The apostles, says S. Bernard, have to play the trumpet of truth.

[11112] 22. Note that Peter directs the election of the new apostle, which is an evident proof of his primacy.

[11113] 26. This way of interrogating the divine will, by the draw accompanied by prayer, in matters of utmost importance, is frequent in Scripture. Cf. Jos. 7, 14; 1 Sam. 10, 24. Batiffol notes that Matthias as does not receive laying on his hands, because he is considered to be named by Christ himself.

[11114] 1. The Feast of Pentecost was celebrated 50 days after Easter, in memory of the delivery made by God to Moses, on Mount Sinai, of the tables of the Law, as well as in thanksgiving for the harvest. The coming of the Holy Spirit on that day produced a spiritual harvest of three thousand men (v. 41). All together: not only the apostles, but also all the disciples and faithful. In the same place: see 1, 13 and note.

[11115] 2. Wind is synonymous with spirit, that is, something that blows from the outside and is capable of animating the inanimate. As the wind lifts and animates a dry and inert leaf, so the divine spirit vivifies our souls, incapable of their own virtues (Mt. 26, 41; Jn. 15, 5; Philp. 2, 13, etc.). filled the whole house: the spirit is diffusive. That is why it is said that the Christian is a Christian: wherever he goes, he takes Christ with him and spreads it. Jesus also says that the light has to put on the candlestick so that it illuminates the whole house. Cf. Mt. 5, 15; Lk. 8, 16 and note.

[11116] 3. By the fire of the Holy Spirit, enlightenment and that spiritual revival that Jesus had announced to Nicodemus (Jn. 3, 5; 7, 39) is consummated, for which the St. Chrysostom calls the Holy Spirit repairer of our image. Tongues symbolize the gift of the word that they present immediately, and their effectiveness in preaching "the wonders of God (v. 11). The Spirit communicated on this occasion with a character of universality; That is why Pentecost is considered as the birth day of the Church, and that is why it is called Catholic, that is, universal, open to all peoples and individuals; Although with a hierarchy instituted by Jesus himself with the charge of disseminating knowledge of the Gospel (which presupposes the ignorance of many) and with the warning that many will be called and few chosen (22, 14), which presupposes the freedom that God respects in each to accept or reject the message of Christ.

[11117] 4. "What an artist is the Holy Spirit! exclaims S. Gregorio: instructs in an instant, and teaches everything he wants. Since he is in contact with intelligence, he illuminates; His only contact is science itself. And since it illuminates, the heart changes".

[11118] 8. each in our own language: in vv. 4, 6 and 11 is insisted on highlighting this wonder of the gift of tongues that the Holy Spirit granted for the apostolate, and the joy of each one to understand. Here a lesson is confirmed in both testaments about the open character of the religion of Christ and the great convenience of transmitting it in a way that everyone can understand what it refers to. Cf. Mt. 10, 27; Mk. 4, 33; 16, 15; Jn. 18, 21; 1 Cor. 14, 19; Bar. 1, 5; Ne. 8, 12 and notes.

[11119] 11. Proselytes were called the Gentiles incorporated into Judaism. There were two classes: proselytes of the door, that is, the believers who did not receive circumcision, and proselytes of justice, who received it.

I. "our Lord said to him: *Now presently will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever.* (...)" Ex 19:9 ✝ "And when he had said these things, in their sight he was elevated: & a cloud received him (...)" Acts 1:9
For the Holy Catholic Church / Hail Mary.

II. "(...) and Elias ascended by a hurl wind into heaven. And Eliseus saw him, (...) And he saw him no more (...)" 4 Kgs 2:11-12 ✝ "And when they beheld him going into Heaven, (...)" Acts 1:10
For His Holiness the Pope / Hail Mary.

III. "And rent your hearts, and not your garments, & turn to the Lord your God (...)" Jl 2:13 ✝ "All these were persevering with one mind in prayer (...)" Acts 1:14
For the Religious and Consecrated / Hail Mary.

IV. "*And I say to thee: That thou art Peter; and upon this Rock will I build my Church,* (...)" Mt 16:18 ✝ "In those days Peter rising up in the midst of the Brethren, (...)" Acts 1:15
For the Persecuted and their Persecutors / Hail Mary.

V. "Have confidence in our Lord with all thy heart and lean not upon thine own prudence." Pr 3:5 ✝ "And praying they said: *Thou Lord that knowest the hearts of all men, shew of these two, one, whom thou hast chosen,* (...)" Acts 1:24
For the Will of God, in the Holy Church / Hail Mary.

VI. "*Seven weeks shalt thou number thee from that day wherein thou didst put the sicle to the corn,*" Dt 16:9 ✝ "AND when the days of Pentecost were accomplished, (...)" Acts 2:1
For the Holy Catholic Church / Hail Mary.

VII. "(...) Thus saith our Lord God: *Come spirit from the four winds, and blow upon these slain, and let them be revived.*" Ezk 37:9 ✝ "and suddenly there was made a sound from Heaven, as of a vehement wind coming, (...)" Acts 2:2
For His Holiness the Pope / Hail Mary.

VIII. "And our Lord appeared to him in a flame of fire (...) and he saw that the bush was on fire and was not burnt." Ex 3:2 ✝ "And there appeared to them parted tongues as it were of fire, and it sat upon every one of them (...)" Acts 2:3
For the Religious and Consecrated / Hail Mary.

IX. "(...) *For if I go not, the Paraclete shall not come to you: but if I go, I will send him to you.*" Jn 16:7 ✝ "and they were all replenished with the HOLY GHOST, and they began to speak with diverse tongues, (...)" Acts 2:4
For the Persecuted and their Persecutors / Hail Mary.

X. "The Spirit of our Lord hath spoken by me, and his words by my tongue." 2 Kgs 23:2 ✝ "(...) astonished, and marveled, saying one to another: *What meaneth this?*" Acts 2:12
For the Will of God, in the Holy Church / Hail Mary.

Fourth Glorious Mystery

We Contemplate the Assumption of the Blessed Virgin Mary into Heaven, and *The Grace of Good Dying* is Sought.

"And after they came to the Floor of Nachon, Oza put forth his hand to the ark of God, and held it: because the oxen spurned, and made it lean aside. 7 [2054] And our Lord was wrath with indignation against Oza, and struck him for the rashness: who died there before the ark of God." 2 Kgs 6:6-7.

"4 [3682] And it was in the same writing, how the Prophet commanded by the divine answer made to him, that the tabernacle, and the ark should follow in company with him, till he came forth into the mount in which Moyses ascended, and saw the inheritance of God. 5 And Jeremie coming thither found a place of a cave: and he brought the tabernacle, and the ark, & the altar of incense in thither and stopped the door. 6 And there came certain withal, that followed, to mark the place for themselves: and they could not find it.

7 [3683] And as Jeremy understood it, blaming them he said: *that the place shall be unknown, till God gather together the congregation of the people, and become propitious:* 8 *and then our Lord will shew these things, and the majesty of our Lord shall appear, and there shall be a cloud as it was also made manifest to Moyses, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these things.*" 2 Macc 2:4-8.

"10 [6241] Behold my beloved speaketh to me: *Arise, make haste my love, my dove, my beautiful one, and come.* 11 [6242] *For winter is now past, the rain is gone, and departed.* 12 *The flowers have appeared in our land, the time of pruning is come: the voice of the turtle-dove is heard in our land:* 13 [6243] *the fig-tree hath brought forth her green figs: the flourishing vineyards have given their savour. Arise my love, my beautiful one, & come.* 14 [6244] *My dove in the holes of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in mine ears: for thy voice is sweet, and thy face comely.*" Cant 2:10-14.

"7 [4604] Thy seat o God for ever and ever: a rod of direction the rod of thy Kingdom. 8 [4605] Thou hast loved justice, and hast hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. 9 [4606] Myrrh, and Aloes, and Cassia from thy garments, from houses of ivory, out of the which 10 the daughters of kings have delighted thee in thy honour. 14 [4610] All the glory of that daughter of the King is within, in borders of gold, 15 [4611] clothed round about with varieties. Virgins shall be brought to the King after her: her neighbours shall be brought to thee. 17 [4612] For thy fathers there are born sons to thee: thou shalt make them Princes over all the earth. 18 [4613] They shall be mindful of thy name in all generation and generation. Therefore shall peoples confess to thee for ever: and for ever and ever." Ps 44(45):7-9-10,14-15,17-18.

[2054] 7. It was forbidden to touch the ark (No. 4, 15 and 19). In the translation there are no priests and a chariot was used against the law (see Exodus 25, 10 ss.; Nm. 4, 18 ss.).

[3682] 4. The tabernacle, that is, the ancient tabernacle of Moses and the ark of the covenant that were kept in the temple (III Kings 8, 4). Cf. IV Reyes Chapter 25; Psalm 98, 5 and note; Revelation 11, 19; 15, 5. That Mount: Mount Nebo (Deuteronomy 32, 49; 34, 1). If someone argues: how could Jeremiah get rid of the Babylonians and move with the ark to Mount Nebo? It must be answered that Nebuchadnezzar himself gave order to his generals to treat Jeremiah with distinction, for which they took him out of prison. and they gave him to the new governor, so that he could live in full freedom (Jeremiah 39, 11-14). See Ezekiel 41, 26 and note.

[3683] 7 s. Great prophecy, "that some understand the time when the Jews returned with Ezra from Babylon. But since after this time there is no talk of the tabernacle, nor of the ark anywhere in the Scripture; And on the other hand, when Titus became the owner of the temple and of Jerusalem, there is no mention of them among the spoils he took from there, nor is it said that he would take them in triumph as the Romans used to do, nor are they recorded in the arch of Vespasian (Tito), where The candlestick is seen; That is why the tradition of the Fathers, and even of the Hebrews themselves, persuades us that they were not in the Second Temple, and that they will not be found until the Jews become, that it will be at the end of the world" (Scio). So also Cornelius A Lapide. Cf. Exodus 40, 34; Numbers 9, 15; III Kings 8, 10.

[6241] 10. The excellence that the lover sees and attributes to the loved one resides, more than in this one, in his imagination, who sees in it things that others do not see, and that perhaps do not exist. This phenomenon acquires its maximum truth in God the Father, and in Jesus, equal to Him: both love us with an infinite love that is typical of the divine essence and that, not being able to be founded on any peculiar excellence of the fallen and miserable man, can only be explained by the character merciful of that divine love that is pleased to lean over misery (cf. Mons. Guerry: "Towards the Father").

[6242] 11 s. The winter will have passed when the wedding of the Lamb (Revelation 19, 7 s.) has come and the passion of the mystical body of Christ has been consummated, whose disciples must now be persecuted as he was. The flowers already appear: "Palestine is literally covered with flowers in the month of April, as if by charm. Also according to Isaiah (35, 1 ss.), the Florida campaign is a symbol of the Messianic era and its graces" (Fillion). The time of pruning: Others translate: The time of the songs. See on this Psalm 136, 4 in which the captives of Israel resist singing, during exile, the joyous songs of Zion.

[6243] 13. This image of the fig tree is the same one used by Jesus in Matthew 24, 32 s. to point out the proximity of his second coming. The fig tree is generally seen in the Gospel as a figure of the people of Israel.

[6244] 14. This is one of the most substantial verses for prayer, and hence the mystics have exploited it greatly, although we must not always share the symbolisms that some imagine. And so, the cracks of the rock and the hiding places of the walls are considered by some as holes in the stone and opening of the wall, which would represent the wounds of Christ and the wound on his side, while these expressions generally recognize the meaning of precarious rooms, of which the wife is invited to go out for the loving husband who speaks compassionately to her, like God to Israel in Isaiah 51, 21; 54, 11, etc. Of course, it cannot be denied a great force to the previous simile, insofar as the soul united with Christ shares its persecutions down here, and has no more refuge against the world than to hide itself in its divine heart. Everything is in understanding that these applications of the sacred text are of purely accommodative meaning and that an interpretation cannot be pretended to be seen in them (cf. Introduction), that is thus left to the imagination of each one as a true free examination (see 3, 11 and note). Let me hear your voice: see 8, 13 and note. Saint Thomas also refers this to "the voice of preaching and divine praise, by which you make others overtake". Pope Pius XII has just told us that "abundant fruits of apostolate cannot be obtained" if the priests "while they lived in the seminaries did not soak up active and perennial love towards the Holy Scriptures" (Encyclical "Divine Afflante Spiritu"). Your face is charming, for those who have not forgotten their unfathomable misery and of all fallen humanity, there is nothing more difficult than seriously convincing that these praises are directed to Himself by Him who is infinite holiness and wisdom. It can only be understood by the one who is familiar with the Gospel, that is, with those disconcerting preferences that Jesus manifests in favor of the miserable, of the sinners, of the publicans, of Zacchaeus, of the thief, of the Magdalene on which he makes the amazing revelation that "the one who is least forgiven loves less." The Virgin Mary is the example to teach us how you can unite the lowest opinion of yourself ("he has seen the nothingness of his servant"), with the highest appreciation of the gift of God.

[4604] 7. Note that here and in verse 8 the Messiah is called God and that Saint Paul uses this verse in Hebrews 1, 8-9, to demonstrate Christ's superiority over the angels, also being one of the texts cited in the encyclical "Quas Primas" of Pius XI about the dignity of Christ the King. on the scepter or rod cf. Psalms 2, 8 s.; 109, 2; Isaiah 9, 6; 11, 1-4; Daniel 7, 14, etc.

[4605] 8. Detests: Cf. Psalm 138, 21 sec. and note. This explains the relentless antinomy that we see e.g. In the Magnificat, according to which, to the merciful exaltation of those who would least claim it, the most tremendous confusion of all the arrogant (cf. Psalm 109, 5 s.). Oh God, your God anointed you: As Dom Puniet observes, this passage is parallel to that of 109, 1: "Our Lord said to my Lord: Sit on my right hand", which Saint Paul quotes in Hebrews 1, 13, this is a continuation of verse 7 (cf. previous note). Thus did also Saint Jerome understand it, in saying that the First of the two Divine Names is set in the Vocative case and the Second in the Nominative. Several modern authors, considering this incompatible with the historical sense that they attribute to the Psalm as written for one of the kings of the Davidic family, strive to put the first Elohim with a lowercase, or suppose it in genitive, and to apply the second to the Father, as if there were said: "God, your God." All this would not solve the difficulty, since the affirmation that the throne of this king will always subsist forever (verse 6) would always remain standing, something that on the other hand is repeated a lot in Psalm 71; in 92, 2, etc., and in so many passages of the prophets (cf. Isaiah 32, 1) and that cannot be explained by any king, even if he were Davidic. It is to add that then the non-Davidic attribution of this Psalm would be darker (cf. verse 9 and note; Psalm 41, 1 and note), being also difficult to assume historically addressed to any king after Solomon, after seeing the great hopes falling placed in this, and divided his kingdom (cf. Psalm 71, 5 and note). About the "Throne and Kingdom" announced here (verse 7) Ubach says that they will be splendidly manifested at the moment of universal judgment and will last forever. "With an oil of joy": that joy of Christ, superior to all other, is the same that he offers us from now on as a divine balm that, coming from the Father and passing through him, spills over us. Cf. John 15, 11; 16, 24; 17, 13

[4606] 9. The myrrh, etc., remembers the exquisite aroma that the husband of the song exhales from the beginning (Song of Songs 1, 3). Ivory palaces are mentioned in the Bible with respect to Samaria (cf. III Kings 22, 39; Amos 3, 15), the capital of northern Israel, whose meeting with Judah announced the prophets (cf. Ezekiel 37, 15 ss.; Isaiah 11, 12, etc.). where they cheered you up (some add: the zithers): "Where did they make this triumphant king happy but in the palaces of his father who sat him at his right hand and made him lord after taking him out of the tomb?" Cf. Acts 2, 23 and 36.

[4610] 14. The King's Daughter: She is supposed to be the queen of verse 10. Enter: This is how she reads the new Roman psaltery, which seems like a correct clarification of this dark text, since the lesson in is attributed to error of copyist and It collides with the context, since the queen is not yet inside, but precisely her entry would be indicated here, with beautiful clothes (cf. Revelation 19, 8), in the king's palace, to which her friends also enter after her (verses 15-16). Cf. Psalm 101, 17 and note. Others read: under their jewels (calès), or, in corals (Wutz, Ubach), or, pearls set in gold are their dresses.

[4611] 15. Behind her: Variant adopted by the best versions instead of with him or the dative to you, who would collide with the mention of the king in the third person, who makes verse 16. The virgins, etc.: the friendly nations of Israel. Cf. Matthew 25, 32 and 41; 10, 42.

[4612] 17. Some (cf. Dom Puniet) consider that this ending is addressed to the wife, to whom children would be promised instead of their parents that she had to abandon (verse 11) for following the husband. Instead of her ungrateful parents she will have faithful children and the promise of Exodus 19, 6 will be reiterated in I Peter 2, 9. Cf. Romans 11, 25 s. However, almost all refer to the King Messiah. In the place of their fathers according to the flesh (Romans 9, 3), that is, Abraham and the patriarchs and King David himself, will be those princes who will "form the most august of royal ancestments" (cf. Matthew 8, 11 s.), and he will "distribute among them the government of the world, since his kingdom is universal (Revelation 1, 6)" (Fillion). Cf. Luke 19, 17 ss.; Revelation 5, 10 and 20, 6.

[4613] 18. I will make your name memorable: thus the Masoretic text says as if the psalmist spoke here alluding to the fact that his poem will be for it a monument "ære perennius", with much greater reason than those of the pagan Horacio. We must not forget that, as we saw in verse 1, it is the Divine Father in person who speaks here through the mouth of the psalmist. Many translators choose, however, for the plural, "they will remember", according to the LXX and other versions, in which case it would allude directly to the universal scope of praise. Cf. Psalms 21, 31; 71, 11 and 17; Malachi 1, 11 ss.

I. "Our Lord God also said: *It is not good for man to be alone: let us make him a help like unto himself.*" Gn 2:18 ✝ "Arise Lord into thy rest, thou, and the ark of thy sanctification." Ps 131(132):8
For the Sick / Hail Mary.

II. "And the King will covet thy beauty: because he is the Lord thy God, and they shall adore him." Ps 44(45):12 ✝ "Her children arose, and commended her to be most blessed: her husband, and he praised her." Pr 31:28
For those in Need / Hail Mary.

III. "Blessed is he whom thou hast chosen and taken: he shall dwell in thy courts. We shall be replenished in the goods of thy house: holy is thy temple, (...)" Ps 64(65):5-6 ✝ "Many daughters have gathered together riches: thou hast passed them all." Pr 31:29
For the Dying / Hail Mary.

IV. "(...) Hear daughter, and see, and incline thine ear: and forget thy people, and the house of thy father." Ps 44(45):11 ✝ "And MARY said, *BEHOLD the handmaid of our Lord, be it done to me according to thy word.* And the Angel departed from her." Lk 1:38
For Widows and Orphans / Hail Mary.

V. "Thou art the same my King and my God: which commandest the salvations of Jacob." Ps 43(44):5 ✝ "God is in the midst thereof, it shall not be moved: God will help it in the morning early." Ps 45(46):6
For those Deprived of their Liberty / Hail Mary.

VI. "What is she, that ascendeth by the desert, (...)" Cant 3:6 ✝ "& the woman fled into the wilderness where she had a place prepared of God, that there, they might feed her a thousand two hundred sixty days." Ap 12:6
For the Victims of Gossip and Calumny / Hail Mary.

VII. "(...) as a little rod of smoke of the aromatical spices of myrrh and frankincense, (...)" Cant 3:6 ✝ "And the Angel being entered in, said unto her: *HAIL full of grace, our Lord is with thee: blessed art thou among women.*" Lk 1:28
For the Homeless and the Ignored / Hail Mary.

VIII. "And he *(Enoch)* walked with God, and was seen no more: because God took him." Gn 5:24 ✝ "By faith Henoch was translated, that he should not see death, and he was not found: because God translated him. For before his translation he had testimony that he had pleased God." Heb 11:5
For the Discriminated and the Exploited / Hail Mary.

IX. "Who is this, that cometh up from the desert, flowing with delights, leaning upon her beloved?(...)" Cant 8:5 ✝ "*And if I go, and prepare you a place: I come again and will take you to my self, that where I am, you also may be.*" Jn 14:3
For those who Cry Out to God / Hail Mary.

X. "Thou art all fair o my love, and there is not a spot in thee." Cant 4:7 ✝ "And it was given to her that she clothe her self with silk glittering and white. For the silk are the justifications of Saints." Ap 19:8
For Whom God Desires to Receive Prayers / Hail Mary.

Fifth Glorious Mystery

We Contemplate the Coronation of the Blessed Virgin Mary, and *Trust in Our Queen Mary* is Sought.

"4 [3428] And in the third day she laid away the garments which she wore, and was clothed in her glory. 5And when she glistered in royal apparel, and had invocated God the ruler and saviour of all, she took two waiting maids, 6and upon the one indeed she leaned, as it were for delicateness & very much tenderness not able to bear up her body: 7but the other of the maids followed her Lady, bearing up her garments trailing on the ground. 8But her self in all her countenance of colour like the rose, also with gracious and shining eyes hid her mind full of sorrow, & exceeding fear.

9She therefore entering through all the doors in order, stood before the king, where he sat upon the throne of his kingdom, clothed with royal garments, & glittering in gold, and precious stones, and he was terrible to behold. 10And when he had lifted up his face, and with burning eyes had shewed the fury of his breath, the queen fell down, & her colour being changed into paleness, she rested her weary head upon her handmaid.

11 [3429] And God turned the king's spirit into mildness, & in haste & fearing he lept out of the throne, & holding her up in his arms, till she came to her self, spake her fair with these words:

12 *What aileth thee Esther? I am thy brother, fear not.* 13 [3430] *Thou shalt not die: for this law is not made for thee, but for the common sort.* 14 *Come near therefore, and touch the sceptre.*

15And when she held her peace, he took the golden rod, & put it upon her neck, & kissed her, & said: *Why speakest thou not to me?* 16 [3431] Who answered: *I saw thee, my lord, as an angel of God, and my heart was troubled for the fear of thy glory.* 17 *For thou, my lord, art exceeding marvelous, and thy face is full of graces.*

18And when she spake, she fell down again, and was almost in a swoon. 19 [3432] But the king was troubled, and all his servants did comfort her." Est 15:4-19.

"16And they lighting lights gathered round about her every one: and she going up into a higher place, commanded silence to be made. And when all had held their peace, 17Judith said: *Praise ye the Lord our God, who hath not forsaken them that hope in him:* 18 *and in me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed by my hand the enemy of his people this night.*

19And bringing forth the head of Holofernes out of the wallet, she shewed it them, saying: *Lo the head of Holofernes the General of the army of the Assyrians, & behold his canopy, wherein he lay in is drunkenness, where the Lord our God struck him by the hand of a woman.* 20 [3336] *But the same our Lord liveth, that his Angel hath kept me, both going hence, and abiding there, and from thence returning hither: and our Lord hath not suffered me his handmaid to be defiled, but without pollution of sin he hath called me back to you, rejoicing in this victory, in my escape, and in your delivery.* 21 *Confess ye all to him, because he is good, because his mercy is for ever.* 22 *And they all adoring our Lord, said to her: Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing.*" Jdt 13:16-22.

"9 [3342] And Ioachim the high Priest came from Jerusalem into Bethulia with all his ancients to see Judith. 10 [3343] Who when she was come out to him, they all blessed her with one voice, saying: *Thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people:* 11 [3344] *because thou hast done manfully, and thy heart was strengthened, for that thou had loved chastity, and after thy husband not known any other: therefore also the hand of our Lord hath strengthened thee, and therefore shall thou be blessed for ever.* 12And all the people said: *So be it, so be it.*" Jdt 15:9-12.

"19Bethsabee therefore came to king Salomon, to spake unto him for Adonias: & the king arose to meet her, & adored her, & sat down upon his throne: & a throne was set for the king's mother, who sat on his right hand. 20And she said to him: *One little petition I desire of thee, confound not my face.* And the king said to her: *My mother ask: for it behoveth not that I turn away thy face.*" 3 Kgs 2:19-20.

"19And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were made lightnings, and voices, and an earth-quake and great hail[12942]." Ap 11:19.

"1AND a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, & on her head a crown of twelve stars[12943]: 2and being with child, she cried also travailing, and is in anguish to be delivered.

3And there was seen another sign in heaven, and behold a great red dragon having seven heads, & ten horns: and on his heads seven diadems[12944], 4and his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was ready to be delivered; that when she should be delivered, he might devour her son[12945].

5And she brought forth a man child, who was to govern all nations in an iron rod; & her son was taken up to God and to his throne[12946], 6& the woman fled into the wilderness where she had a place prepared of God, that there, they might feed her a thousand two hundred sixty days[12947].

13And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man-child[12952]: 14and there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time & times, & half a time, from the face of the serpent.

15And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her to be carried away with the flood. 16And the earth holp the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17And the dragon was angry against the woman: and went to make battle with the rest of her seed, which keep the commandments of God, and have the testimony of JESUS Christ[12953]." Ap 12:1-6, 13-17.

[3428] 4. Verses 4-19 are to be inserted at the beginning of chapter 5.

[3429] 11. We are taught here the strength of weakness, to which the king denies nothing. See Luke 1, 48-49; II Corinthians 12, 10. The weakness came from fasting, but precisely for this reason God made her find grace. "The one who fasted three days, says Saint Ambrose, liked the king and obtained what he asked for, the salvation of his people. Meanwhile Aman, sitting in a regal feast, in the midst of his intemperance, paid the penalty that his drunkenness deserved.

[3430] 13 ss. It is applied in a typical sense to the Virgin because she is exempt from original sin, to which all other mortals are subjected. Cf. 2, 17; 4, 11; 8, 6.

[3431] 16. Comparison with an angel is an expression of extraordinary respect (see II Kings 14, 17; 19, 27).

[3432] 19. Cf. 8, 1 and note on the character of Ahaserus, to better appreciate this miraculous transformation, the work of God, who governs hearts. Cf. Proverbs 21, 1; Psalm 39, 5 s.; Jeremiah 10, 23; Acts 5, 34-39.

[3336] 20. His Angel: Cf. Psalm 90, 13 and note.

[3342] 9. Joaquim: Called Eliakim in 4, 11.

[3343] 10. The liturgy applies these words to the Virgin, whose figure is Judith (cf. 13, 22-25). "The Church sees in this woman so adorned with virtues, especially for her triumph over Holofernes, a figure of the Virgin Mary. Because Mary Most Holy has an incomparable holiness in any aspect, and through her Divine Son she has defeated the enemy of humanity; This is why angels and men are exalted above all women in the centuries of centuries" (Schuster-Holzammer).

[3344] 11. "Although in the old people the widowing and celibacy were not in the old people, as in the new one, this was nevertheless regarded with esteem and respect, and as a great merit before God, the virtue of the widows who preferred continence and exercises of piety to the second weddings" (Scio). See I Tim. 5, 3 ss.

[12942] 19. The ark of his covenant, hidden from the eyes of mortals in the temple of Jerusalem, will be manifested to all (15, 5), which means the final triumph of the Lamb that was slain and that now will be the Lion of Judah (5, 5), and the goods from this triumph whose description will be made in the following chapters. The terrible paintings that parade before our eyes are so many reasons of faith, love and hope for those who have their eyes fixed on the one who is symbolized in the ark of the Testament. On it, see Ez. 41, 26 and note. "She figured, says Fillion, the throne of the Lord in the midst of her people. His sudden appearance, at the moment when the eternal kingdom of God has just begun, is very significant: the covenant is forever consummated between the heavenly king and his people". There were lightning, etc., as it happens parallel to the end of the seals (8, 5) and the cups (16, 18).

[12943] 1 ss. "The woman of the twelve stars appears in the sky as a sign, that is, a prodigious and mysterious reality... This personification of the theocratic community was as traditional (Os. 2, 19-20; Jr. 3, 6-10; Ez. 16, 8) and the image of Zion in the trance of delivery was not unknown to Judaism (Is. 66, 8). Messianic motherhood affirmed here (vv. 2 and 5) is also in 4 Ezr. 9, 43 ss.; 10, 44 ss." (Pirot). Regarding its frequent application to the Church, Sales says that in such a case the word church must be taken in its most latitude, so that it understands either the Old, and the New Testament". Some restrict this symbolism to Israel that is saved according to the previous chapter (11, 1, 13 and 19; cf. 7, 2 ss. and note), considering that the twelve stars are the twelve tribes, according to Gn. 37, 9. Gelin says in this regard that "as a refugee in the desert (v. 6 and 14-16) the woman can only be the Jewish-Christian community", but it does not specify if it is the one that becomes the beginning of our era (cf. Rm. 9, 27; Gal. 6, 16) or at the end of it (Rm. 11, 5 ss.). Cf. Mic. 5, 3 ss. As for the Church in the sense of the mystical body of Christ, how to explain that she gave the light to the one who is her head (Col. 1, 18), when, conversely, she is said to be born from the side of the new Adam (Jn. 19, 34; Rm. 5, 14) as Eve of the Ancient (Gen. 3, 20)? It could not even be said of her as it is said of Israel, that by turning to Christ she could give birth "spiritually" as she previously gave birth according to the flesh (Rom. 9, 5), since the Church is the body of Christ precisely because of the faith with which she is united with him. On the other hand, the mystery is even more complex if we consider that it begins as a sign in the sky (v. 1), that is, outside of space and also of time (which seems to offer a broad horizon for interpretation), but then we see that the dragon, who was also in the sky (vv. 3 and 7), He is precipitated to the earth (vv. s. y 12) and yet he still pursues the woman (v. 13) and she flees to the desert (v. 14), thus impliing that she was also then on the earth, and although the parturition had already been Here, because the Son is snatched towards God (v. 5) and she had fled into the desert already in v. 6. The liturgy and many patristic writers use this passage

in relation to the Blessed Virgin, but it is only in an accommodative sense, since "the mention of the pains of childbirth is opposed to seeing here a reference to the Virgin Mary", which gave birth without detriment to his virginity. The mysterious proto-gospel prophecy (Gen. 3, 15 s.) can also be remembered, where the conflict of this chapter between both offspring is already shown (cf. Mt. 3, 7; 13, 38; 8, 44; Mic. 5, 3; Rm. 16, 20; Col. 2, 15; Heb. 2, 14) and pains of labor are announced as here (v. 2; Gn. 3, 16), which It would seem to extend the symbol of this woman to all humanity redeemed by Christ, a concept that some also apply to the weddings of 19, 6 ss., which they interpret in a broad sense, considering the separation wall with Israel demolished (Eph. 2, 14). We propose these observations as research materials so that scholars delve into it (cf. Jn. 21, 25 and note) until the divine spirit wants to fully discover this hidden mystery, which is great because the solution of many others perhaps depends on it. A modern author says that in our time there are greater biblical lights than in others. Such a time is announced in Dn. 12, 3-4. Will it be ours? (cf. 3, 8 and note).

[12944] 3. The dragon, called a serpent in v. 14, it is the same Satan (vv. 17 and 10; 20, 2). Seven headbands! They indicate, Fillion says, their royal authority. They are the ones that correspond to him as prince of this world (Lk. 4, 5 ss.; Jn. 14, 30). But many more will have Jesus on the day of his triumph (19, 12).

[12945] 4. Are these stars bad angels? It doesn't look like it, because these are still in heaven in v. 7. The dragon, as a rival, longs to destroy God's plans from Gn. 3, 15. Cf. 1 Pe. 5, 8; Mt. 16, 18.

[12946] 5. Fillion, remembering Primasio, explains that it is a spiritual birth and points out that the mention of the iron scepter alludes to 2, 27; 19, 15; Ps. 2, 9, for which "the newborn is not the Christ in his humiliation as he appeared in Bethlehem, but the Almighty Messiah and King of the entire world" (11, 15 ff.). His outburst "for God and his throne" seems to enclose the mysteries described in Ps. 109, 1ff. and Dn. 7, 13 ff., that is, those of the glorification of Christ, both at the right hand of the Father and in his final triumph in the sight of the nations (cf. 5, 7 and note; Ps. 44, 71, 95-98, etc.). Those who see in the woman Israel, as Yahweh's repudiated and forgiven wife (Is. 54, 1 ff.), maintain that she will give birth to Christ spiritually on the day of her conversion (cf. 11, 13) after having given it to light prematurely, without being prepared to receive him, when "he came to his own house and his own did not receive him" (Jn. 1, 11). Cf. Is. 66, 17, s.; Mic 5, 2.

[12947] 6. See v. 14 and 11, 2 and 3, where this same time is expressed in days and months. Cf. Is. 26, 20; Ho 2, 14.

[12952] 13 s. Cf. V. 6 and note. "This is not a second flight of the woman into the desert. the vv. 13 and 14 take v. 6 and they develop it" (Buzy). The two wings of the great eagle: symbol of divine protection (cf. Ex. 19, 4; Is. 40, 31). Some think that the two wings, which are taken for granted, are two characters, probably Moses and Elijah, who represent the law and the prophets. Cf. 11, 3; Ho 11, 11. To the desert, Cf. Ho. 2, 14-20; 3, 5; 6, 1-3. Founded in these texts of Hosea, who was a prophet of the Kingdom of Israel, some say that there could be a special allusion in this woman to those ten diasporic tribes, who had not known Jesus Christ because when he came they were absent because of their captivity in Assyria (2 Kgs. 17, 6). Cf. V. 19; 16, 12; Is. 54, 1; Ez. 37, 19 ss.; Jn. 10, 16; 4 Ezr. 13, 39 ss. for a while, etc. It would be three and a half years, the same period found in v. 6 and in 11, 2 and 13, 5. Fillion observes that the expression is taken from Dn. 7, 25 and that its meaning is; "Until the parousia of Christ". Cf. Dn. 12, 7.

[12953] 17. Cf. 13, 10; 14, 12, 18, 10. Merk cites here Gn. 3, 5 and Fillion also sees an obvious allusion to said text. The persecution would extend to all saints (3, 7).

I. "*I will put enmity between thee & the woman, & thy seed and the seed of her: she shall bruise thy head* (...)" Gn 3:15 ✝ "*He shall be great, and shall be called the Son of the most High, and our Lord God shall give him the seat of David his father:* (...) *and of his Kingdom there shall be no end.*" Lk 1:32-33
For the Sacraments, especially Marriage / Hail Mary.

II. "*Thou shalt not die: for this law is not made for thee, but for the common sort.*" Est 15:13 ✝ "AND a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, & on her head a crown of twelve stars" Ap 12:1
For the Children / Hail Mary.

III. "*For thou, my lord, art exceeding marvelous, and thy face is full of graces.*" Est 15:17 ✝ "(...) *MY SOUL doth magnify our Lord: And my spirit hath rejoiced in God my Saviour.*" Lk 1:46-47
For Parents, Siblings and their families / Hail Mary.

IV. "*and in me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel* (...)" Jdt 13:18 ✝ "*Because he hath regarded the humility of his handmaid;* (...) *He hath received Israel his child, being mindful of his mercy,* (...)" Lk 1:48,54
For Cousins, Nephews and their families / Hail Mary.

V. "(...) *and he hath killed by my hand the enemy of his people this night.*" Jdt 13:18 ✝ "*because this day is born to you a SAVIOUR which is Christ our Lord, in the city of David.*" Lk 2:11
For the Godchildren, Godparents and their families / Hail Mary.

VI. "*I am the mother of beautiful love, and of fear, and of knowledge, and of holy hope.*" Sir 24:24 ✝ "(...) and was subject to them. And his mother kept all these words in her heart." Lk 2:51
For the Deceased and for the Aborted / Hail Mary.

VII. "(...) *Thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people*" Jdt 15:10 ✝ "(...) *from hence forth all generations shall call me blessed. Because* (...) *hath done great things to me* (...)" Lk 1:48-49
For Family and Friends / Hail Mary.

VIII. "(...) And the king said to her: *My mother ask: for it behoveth not that I turn away thy face.*" 3 Kgs 2:20 ✝ "His mother saith to the ministers: *Whatsoever he shall say to you, do ye.*" Jn 2:5
For Members of the Parish and Neighbors / Hail Mary.

IX. "Goodly of beauty above the sons of men, grace is poured abroad in thy lips: therefore hath God blessed thee for ever." Ps 44(45):3 ✝ "But he said: *Yea rather, blessed are they that hear the word of God, and keep it.*" Lk 11:28
For the Conversion of Those who profess us badly / Hail Mary.

X. "For thy fathers there are born sons to thee: thou shalt make them Princes over all the earth." Ps 44(45):17 ✝ "(...) which keep the commandments of God, and have the testimony of JESUS Christ." Ap 12:17
For the Will of God to be Fulfilled, in Heaven and on Earth, and not ours / Hail Mary.

First Luminous Mystery

We Contemplate the Baptism of our Lord Jesus Christ in the Jordan, and *The Remission of All Sins* is Sought.

"[6]There was a man sent from God, whose name was John[10745]. [7]This man came for testimony; to give testimony of the light, that all might believe through him. [8]He was not the light, but to give testimony of the light. [9]It was the true light, which lighteneth every man that cometh[10746] into this world." Jn 1:6-9.

"[15]And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ: [16]John answered, saying unto all: *I indeed baptize you with water*[10450], *but there shall come a mightier than I, whose latchet of his shoes I am not worthy to loose; he shall baptize you in the Holy Ghost and fire:* [17]*whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.*" Lk 3:15-17.

"[29]The next day John saw JESUS coming to him,and he saith: *Behold the lamb of God, behold him that taketh away the sin, of the world*[10757]. [30]*This is he of whom I said: After me there cometh a man, which is made before me: because he was before me.* [31]*And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water.*

[32]And John gave testimony, saying: *That I saw the Spirit descending as a dove from Heaven, and he remained upon him.* [33]*And I knew him not: but he that sent me to baptize in water, he said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the Holy Ghost.* [34]*And I saw; and I gave testimony that this is the Son of God*[10758].

[35]The next day again John stood, and two of his Disciples. [36]And beholding JESUS walking, he saith: *Behold the Lamb of God.* [37]And the two Disciples heard him speaking, and they followed JESUS." Jn 1:29-37.

"[13]Then cometh JESUS from Galilee to Jordan, unto John, to be baptized of him. [14]But John stayed him[9921], saying: *I ought to be baptized of thee, and comest thou to me?* [15]And JESUS answering, said to him: *Suffer me for this time. For so it becometh us to fulfill all justice.* Then he suffered him.

[16]And JESUS being baptized, forthwith came out of the water: and lo the Heavens were opened to him: & he saw the Spirit of God descending as a dove, & coming upon him[9922]. [17]And behold a voice from Heaven saying: *This is my beloved Son, in whom I am well pleased*[9923]." Mt 3:13-17.

"[46]*(and he was thirty years old when he stood in the sight of King Pharao)* (...)" Gn 41:46.

[10745] 6. A man appeared: John the Baptist. See v. 15 and 19 ss.

[10746] 9. Here the evangelist begins to expose the mystery of the incarnation, and the tragic unbelief of Israel, who did not know him when he came to be the light of the world (1, 18; 3, 13), came: So too Pirot. Literally: he was coming (en erjómenon). Cf. 11, 27 and note.

[10450] 16. John's baptism was to give repentance in which Israel should receive the Messiah. See Act. 19, 4. Cf. Rm. 6, 1 ss.

[10757] 29. John is the first to call Jesus Lamb of God. He begins to detract from his veil. The Lamb that the Jews sacrificed every year on the eve of the Easter feast and whose blood was the sign that was delivered from extermination (Ex. 12, 13), figured the divine victim who, bearing our sins, would give himself "in men's hands" (Lk. 9, 44), so that his blood "more eloquent than that of Abel" (Heb. 12, 25), attracted upon the ungrateful Israel (v. 11) and on the whole world (11, 52) The mercy of the Father, his forgiveness and the gifts of his grace to believers (Eph. 2, 4-8).

[10758] 34. The Son of God: various mss. and S. Ambrosio say: The Chosen (Eklektós) of God. Cf. V. 45 and note.

[9921] 14. Jesus did not need baptism, but wanting to fulfill all justice (v. 15), that is, to punctually keep all the laws and customs of his people, he submitted to baptism as he had submitted to circumcision and other Jewish rites.

[9922] 16. In the baptism of Jesus the Holy Trinity is manifested: The Father who speaks of heaven, the Son who is in the form of a man kneeling on the shore of the Jordan, and the Holy Spirit who becomes visible in the form of a dove. Cf. Lk. 3, 22; Jn. 1, 32 ss. and note.

[9923] 17. Here is the first revelation of the greatest of mysteries: the infinite love of the Father to the only begotten, in which all his unlimited happiness resides and by which, with whom and in which he receives all his glory eternally, as expressed by the Canon of the Mass. Cf. About this love 12, 18; 17, 5; Is. 42, 1; Jn. 3, 35; 12, 28; 2 Pe. 1, 17.

I. "And the earth was void and vacant, and darkness was upon the face of the depth: and the Spirit of God moved over the waters." Gn 1:2 ✝ "It was the true light, which lighteneth every man that cometh into this world." Jn 1:9
For the Souls in Purgatory / Hail Mary.

II. "Who answered: *we can not, till* (...) *we remove the stone* (...) *that we may water the flocks.*" Gn 29:8 ✝ "(...) *I indeed baptize you with water, but there shall come a mightier than I,* (...)" Lk 3:16
For the Souls in Purgatory / Hail Mary.

III. "(...) *There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so bring them back to feed.*" Gn 29:7 ✝ "*And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water.*" Jn 1:31
For the Souls in Purgatory / Hail Mary.

IV. "Whom when Jacob had seen, (...) he removed the stone, where with the well was closed. And having watered the flock, (...)" Gn 29:10 ✝ "(...) *whose latchet of his shoes I am not worthy to loose; he shall baptize you in the Holy Ghost and fire*" Lk 3:16
For the Souls in Purgatory / Hail Mary.

V. "And when Moyses had stretched forth his hand upon the sea, our Lord (...) turned it into dry ground (...)" Ex 14:21 ✝ "Then cometh JESUS from Galilee to Jordan, unto John, to be baptized of him." Mt 3:13
For the Souls in Purgatory / Hail Mary.

VI. "And the waters returned, and overwhelmed (...) all Pharao's army, (...) neither (...) one of them remain." Ex 14:28 ✝ "*whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.*" Lk 3:17
For the Souls in Purgatory / Hail Mary.

VII. "But he said: *Fetch me a new vessel, and put salt into it.* Which when they had brought," 2 Kgs 2:20 ✝ "*This is he of whom I said: After me there cometh a man, which is made before me: because he was before me*" Jn 1:30
For the Souls in Purgatory / Hail Mary.

VIII. "But she came to him at eventide, (...) Noe therefore understood that the waters were ceased upon the earth." Gn 8:11 ✝ "And beholding JESUS walking, he saith: *Behold the Lamb of God.*" Jn 1:36
For the Souls in Purgatory / Hail Mary.

IX. "(...) *Thus saith our Lord: I have amended these waters, and death shall no more be in them, nor barrenness.*" 2 Kgs 2:21 ✝ "(...) *He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the Holy Ghost.*" Jn 1:33
For the Souls in Purgatory / Hail Mary.

X. "*And I saw; and I gave testimony that this is the Son of God.*" Jn 1:34 ✝ "And behold a voice from Heaven saying: *This is my beloved Son, in whom I am well pleased.*" Mt 3:17
For the Souls in Purgatory / Hail Mary.

Second Luminous Mystery

We Contemplate the First Miracle of our Lord Jesus Christ for the Wedding in Cana of Galilee, and *The Blessing of All Marriages* is Sought.

"[1]AND the third day there was a marriage made in Cana of Galilee[00001]: and the mother of JESUS was there. [2]And JESUS also was called, and his Disciples to the marriage. [3]And the wine failing, the mother of JESUS saith to him: *They have no wine*.

[4]And JESUS saith to her: *What is to me and thee woman? My hour cometh not yet*[10764].

[5]His mother saith to the ministers: *Whatsoever he shall say to you, do ye*[00002].

[6]And there were set there six water-pots of stone, according to the purification of the Jews[00003], holding every one two or three measures[10765].

[7]JESUS saith to them: *Fill the water-pots with water*. And they filled them up to the top. [8]And JESUS saith to them: *Draw now, and carry to the chief steward*. And they carried it.

[9]And after the chief steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawn the water; the chief steward calleth the bridegroom, [10]and saith to him: *Every man first setteth the good wine, and when they have well drunk, then that which is worse. But thou hast kept the good wine until now*.

[11]This beginning of miracles did JESUS in Cana of Galilee: and he manifested his glory, and his Disciples believed in him.

[12]After this he went down to Capharnaum himself and his mother, and his brethren[10766], and his Disciples; and there they remained not many days. [13]And the Pasch of the Jews was at hand, and JESUS went up to Jerusalem." Jn 2:1-13.

[00001] 1. Both books: Genesis and Exodus make it very clear that God created the world in 6 days and rested in the seventh, which is seen as the beginning of a new era. The Gospel of John begins by listing a series of events in the public life of Jesus that occur in the 4-day period. By the time of the weddings of Cana and another 3 days have passed. Intentionally the evangelist lets us know that the weddings of Cana took place on the seventh day. To show the parallel between Jesus and the book of Genesis Jesus refers to his mother as "woman", publicly showing himself as the new Adam and the new Eve on the seventh day, that is, the beginning of a new era, in which the sacrament of marriage is established at the same time. As can be seen in the book of Esther 1:10, Queen Vasthi disobedient represents Eve and on the seventh day the king decides to marry new nuptials, taking a new obedient queen, Esther, prefiguration of the new Eve, Mary.

[10764] 4. Jesus tests the faith of the Virgin, which was in her the virtue par excellence (19, 25 and note; Lk. 1, 38 and 45) and then advances her hour at the request of her mother. According to an opinion that seems plausible, this time was simply to provide the wine, something that the guests did in turn at the wedding parties, which used to last several days.

[00002] 5. The expression of Mary contains a parallel with "We will do everything that Yahweh has said." (Ex 19:8; 24:3-7; Dt 5:27; Jos 24:24; Ne 5:12) In addition, being his last words in the Scriptures, they seal his position and mediating task in the kingdom, since she does not say "Let's do..." but "do...".

[00003] 6. Six stone jars are equivalent to the six days of the creation of the world, which would be renewed by the blood of the Lamb represented by wine at the Last Supper. The water of the ancient era can be corrupted over time, contrary to the wine of the new era that is enriched over time and rejoices the heart. The jars of purification are the property of God who washes impurities through it. Jesus, being God himself, disposes of what is his and thus manifests his messianic character. The wine is the fruit of the vineyard and Israel is the vineyard of YHVH's (Is 5:1-7; Jr 12:10-11)

[10765] 6. A water-pots contained 36.4 liters.

[10766] 12. Among the Jews all relatives were called brothers (Mt. 12, 46 and note). Jesus did not have them and we see him entrusting his mother's care to his cousin John (Jn. 19, 26).

I. "(...) said to him: *Go to the people, and sanctify them* (...) *and let them wash their garments.* (...) *for in the third day the Lord will descend in the sight of all the people* (...)" Ex 19:10-11 ✝ "AND the third day there was a marriage made in Cana of Galilee (...)" Jn 2:1
For those who commit Pride / Hail Mary.

II. "THE SCEPTRE SHALL NOT BE TAKEN AWAY FROM JUDAS, (...) AND THE SAME SHALL BE THE EXPECTATION OF THE GENTILES. (...) shall wash his stole in wine, and in the blood of the grape his cloak." Gn 49:10-11 ✝ "And the wine failing, the mother of JESUS saith to him: *They have no wine.*" Jn 2:3
For those who commit Laziness / Hail Mary.

III. "ALL things have a time, and in their spaces all things pass under heaven." Ecc 3:1 ✝ "And JESUS saith to her: *What is to me and thee woman? My hour cometh not yet.*" Jn 2:4
For those who commit Lust / Hail Mary.

IV. "And all the people answered together. *All things that our Lord hath spoken, we will do.* (...)" Ex 19:8 ✝ "His mother saith to the ministers: *Whatsoever he shall say to you, do ye*" Jn 2:5
For those who commit Avarice / Hail Mary.

V. "For six days the Lord made heaven and earth, and the sea, and all things that are in them, (...)" Ex 20:11 ✝ "And there were set there six water-pots of stone, according to the purification of the Jews, (...)" Jn 2:6
For those who commit Gluttony / Hail Mary.

VI. "and Eliseus sent a messenger to him, saying: *Go & be washed seven times in Jordan, and thy flesh shall receive health, & thou shalt be clean.*" 4 Kgs 5:10 ✝ "JESUS saith to them: *Fill the water-pots with water.* And they filled them up to the top" Jn 2:7
For those who commit Anger / Hail Mary.

VII. "He went down, and washed in Jordan seven times according to the word of the man of God, (...) and he was made clean." 4 Kgs 5:14 ✝ "And JESUS saith to them: *Draw now, and carry to the chief steward.* And they carried it." Jn 2:8
For those who commit Envy / Hail Mary.

VIII. "*Thou shalt say therefore unto them this word: Thus saith our Lord the God of Israel: Every bottle shall be filled with wine.* (...)" Jr 13:12 ✝ "And after the chief steward tasted the water made wine, (...) calleth the bridegroom," Jn 2:9
For those who commit Abuse / Hail Mary.

IX. "(...) and they shall spring as a vine: his memorial as the wine of Libanus." Os 14:8 ✝ "and saith to him: *Every man first setteth the good wine, (...) then that which is worse. But thou hast kept the good wine until now.*" Jn 2:10
For those who commit Calumny / Hail Mary.

X. "Shew forth his glory among the Gentiles, his marvelous works in all peoples." Ps 95(96):3 ✝ "This beginning of miracles did JESUS "(...) and he manifested his glory, and his Disciples believed in him." Jn 2:11
For those who commit Idolatry / Hail Mary.

Third Luminous Mystery

We contemplate the Proclamation of The Kingdom of God by Our Lord Jesus Christ, and *The Gift of Eternal Salvation* is Sought.

"[1]*JUDGE not*[9975], *that you be not judged.* [2]*For in what judgement you judge, you shall be judged*[9976]*: and in what measure you mete, it shall be measured to you again.* [3]*And why seest thou the mote that is in thy brother's eye: and the beam that is in thine own eye thou seest not?*[9977]

[4]*Or how sayest thou to thy brother: Let me cast out the mote of thine eye; and behold a beam is in thine own eye?* [5]*Hypocrite, cast out first the beam out of thine own eye; and then shalt thou see to cast out the mote out of thy brother's eye.*

[6]*Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, & turning, all to tear you.*[9978]" Mt 7:1-6.

"[27]John answered and said: *A man can not receive any thing, unless it be given him from Heaven,* [28]*Your selves do bear me witness, that I said, I am not CHRIST; but that I am sent before him.*

[29]*He that hath the bride, is the bridegroom: but the friend of the bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom. This my joy therefore is filled*[10783].

[30]*He must increase, and I diminish*[10784]. [31]*He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from Heaven, is above all.*

[32]*And what he hath seen and heard, that he testifieth: and his testimony no man receiveth.* [33]*He that hath received his testimony, hath signed that God is true.* [34]*For he whom God hath sent, speaketh the words of God. For God doth not give the Spirit by measure.*

[35]*The Father loveth the Son: & he hath given all things in his hand.* [36]*He that believeth in the Son: hath life everlasting: but he that is incredulous to the Son, shall not see life, but the wrath of God remaineth upon him.*[10785]" Jn 3:27-36.

"[14]And after that John was delivered up, JESUS came into Galilee, preaching the Gospel of the Kingdom of God, [15]and saying: *That the time is fulfilled, and the Kingdom of God is at hand: be penitent, and believe*[10228] *the Gospel.*

[16]And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea *(for they were fishers)*[10229] [17]and JESUS said to them: *Come after me, and I will make you to become fishers of men.*

[18]And immediately leaving their nets, they followed him. [19]And being gone thence a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: [20]and forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him[10230]." Mc 1:14-20.

"[1]AND again he entered into Capharnaum after some days, and it was heard that he was in the house, [2]and many came together, so that there was no place; no not at the door; & he spake to them the Word. [3]And they came to him bringing one sick of the palsy, who was carried of four. [4]And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay[10235]. [5]And when JESUS had seen their faith, he saith to the sick of the palsy: *Son, thy sins are forgiven thee.*

[6]And there were certain of the Scribes sitting there and thinking in their hearts: [7]*Why doth he speak so? He blasphemeth. Who can forgive sins but only God?*

[8]Which by and by JESUS knowing in his Spirit, that they so thought within them selves, saith to them: *Why think you these things in your hearts?* [9]*Whether is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy couch, and walk?* [10]*But that you may know that the Son of man hath power in earth to forgive sins (he saith to the sick of the palsy)* [11]*I say to thee, arise, take up thy couch, and go into thy house.*

[12]And forthwith he arose; and taking up his couch, went his way in the sight of all, so that all marveled, and glorified God, saying: *That we never saw the like.*[10236]" Mc 2:1-12.

"[36]And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat. [37]And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisee's house, she brought an alabaster box of ointment[10504]; [38]and standing behind beside his feet, she began to water his feet with tears, & wiped them with the hairs of her head, and kissed his feet, & anointed them with the ointment.

[39]And the Pharisee that had bid him, seeing it, spake within himself, saying: *This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner.* [40]And JESUS answering said to him: *Simon, I have somewhat to say unto thee.* But he said: *Master, say.*

[41]*A certain creditor had two debters; one did owe five hundred pence, & the other fifty.* [42]*They having not wherewith to pay, he forgave both. Whether therefore doth love him more?*

[43]Simon answering said: *I suppose that he to whom he forgave more.* But he said to him: *Thou hast judged rightly.*

[44]And turning to the woman, he said unto Simon: *Doest thou see this woman? I entered into thy house, water to my feet thou didst not give; but she with tears hath watered my feet, and with her hairs hath wiped them.*

[45]*Kiss thou gavest me not; but she since I came in, hath not ceased to kiss my feet.*

[46]*With oil thou didst not anoint my head; but she with ointment hath anointed my feet*[10505].

[47]*For the which I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less*[10506].

[48]And he said to her: *Thy sins are forgiven thee.* [49]And they that sat together at the table began to say within them selves. *Who is this that also forgiveth sins?*

[50]And he said to the woman: *Thy faith hath made thee safe, go in peace*[10507]." Lk 7:36-50.

"[8]*And into what city soever you enter, and they receive you, eat such things as are set before you;* [9]*and cure the sick that are in it, and say to them: The Kingdom of God is come nigh upon you.* [10]*And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:* [11]*The dust also of your city that cleaveth to us, we do wipe off against you. Yet this know ye that the Kingdom of God is at hand.* [12]*I say to you, it shall be more tolerable for Sodom in that day, than for that city*[10541]." Lk 10:8-12.

"[3]JESUS answered, and said to him: *Amen, Amen I say to thee, unless a man be born again, he can not see the Kingdom of God*[10774].

[4]Nicodemus said to him: *How can a man be born, when he is old? can he enter into his mother's womb again & be born?*

[5]JESUS answered: *Amen, Amen I say to thee, unless a man be born again of water and the Spirit, he can not enter into the Kingdom of God*[10775]. [6]*That which is born of the flesh, is flesh: & that which is born of the Spirit, is spirit.*

[22]After these things JESUS came and his Disciples into the country of Jewry; & there he abode with them, and baptized. [23]And John also was baptizing in Aenon beside Salim; because there was much water there, and they came, and were baptized.[10782]." Jn 3:3-6,22-23.

"[14]And after that John was delivered up, JESUS came into Galilee, preaching the Gospel of the Kingdom of God, [15]and saying: *That the time is fulfilled, and the Kingdom of God is at hand: be penitent, and believe*[10228] *the Gospel.*" Mc 1:14-15.

"[29]*And you, do not seek what you shall eat, or what you shall drink: and be not lifted up on high.* [30]*For all these things the Nations of the world do seek. But your Father knoweth that you have need of these things.* [31]*But seek first the Kingdom of God, and all these things shall be given you besides.* [32]*Fear not little flock, for it hath pleased your Father to give you a Kingdom.* [33]*Sell the things that you possess*[10572]*, and give alms. Make to you purses that wear not, treasure that wasteth not, in Heaven: whither the thief approacheth not, neither doth the moth corrupt.* [34]*For where your treasure is, there will your heart be also.*" Lk 12:29-34.

"[22]And he went by the cities and towns teaching, and making his journey unto Jerusalem. [23]And a certain man said to him: *Lord, be they few that are saved?* But he said to them: [24]*Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able*[10586].

[25]*But when the good-man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering shall say to you, I know you not whence you are:* [26]*then you shall begin to say: We did eat before thee and drink, and in our streets didst thou teach*[10587]. [27]*And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity*[10588]. [28]*There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you to be thrust out.* [29]*And there shall come from the East and West & the North and the South; and shall sit down in the Kingdom of God.* [30]*And behold, they are last that shall be first, and they be first that shall be last.*" Lk 13:22-30.

"[20]And being asked of the Pharisees: *when cometh the Kingdom of God?* he answered them and said: *The Kingdom of God cometh not with observation*[10627]: [21]*neither shall they say: Lo here, or lo there. For lo the Kingdom of God is within you.*" Lk 17:20-21.

"[2]and opening his mouth he taught them, saying. [3]*Blessed are the poor in spirit*[9932]*: for theirs is the Kingdom of Heaven.* [4]*Blessed are the meek: for they shall possess the land.* [5]*Blessed are they that mourn: for they shall be comforted*[9933]. [6]*Blessed are they that hunger and thirst after justice: for they shall have their fill.* [7]*Blessed are the merciful: for they shall obtain mercy.* [8]*Blessed are the clean of heart*[9934]*: for they shall see God.* [9]*Blessed are the peace-makers: for they shall be called the children of God.* [10]*Blessed are they that suffer persecution for justice: for theirs is the Kingdom of Heaven*[9935]. [11]*Blessed*

are ye when they shall revile you, and persecute you, & speak all that naught is, against you, untruly, for my sake: [12]*be glad & rejoice, for your reward is very great in Heaven. For so they persecuted the Prophets, that were before you.*" Mt 5:2-12.

"[17]*Even so every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits.* [18]*A good tree can not yield evil fruits, neither an evil tree yield good fruits.* [19]*Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire.* [20]*Therefore by their fruits you shall know them.* [21]*Not every one that sayeth to me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the will of my Father which is in Heaven, he shall enter into the Kingdom of Heaven*[9984]." Mt 7:17-21.

"[7]*And going, preach, saying: That the Kingdom of Heaven is at hand.* [8]*Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give ye.*" Mt 10:7-8.

"[17]And JESUS answering, said to him: *Blessed art thou Simon Bar-Jona: because flesh & blood hath not revealed it to thee, but my Father which is in Heaven.* [18]*And I say to thee: That thou art Peter*[10081]*; and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.* [19]*And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the Heavens: and whatsoever thou shalt loose in earth, it shall be loosed also in the Heavens.*" Mt 16:17-19.

"[1]AT that hour the Disciples came to JESUS, saying: *Who, thinkest thou, is the greater in the Kingdom of Heaven?*[10090] [2]And JESUS calling unto him a little child, set him in the midst of them, [3]and said: *Amen I say to you, unless you be converted, and become as little children*[10091]*, you shall not enter into the Kingdom of Heaven.* [4]*Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven.* [5]*And he that shall receive one such little child in my name, receiveth me*[10092]." Mt 18:1-5.

"[18]*Do not think that I am come to break the Law, or the Prophets*[9938]*. I am not come to break, but to fulfill.* [19]*For assuredly I say unto you, till Heaven and earth pass, one jot*[9939]*, or one tittle shall not pass of the Law, till all be fulfilled.*" Mt 5:18-19.

[9975] 1. The reckless judgment is prohibited. S. Augustine observes in this regard: "Let us judge what is manifest, but let us leave the judgment on hidden things to God" (Lk. 6, 37; Rm. 2, 1). There is in this sense a fundamental distinction between the judgment of the neighbor that is absolutely forbidden to us, and the judgment in matters of spirit that is recommended to us by St. John, St. Paul and the Lord Himself (7, 15; 1 Jn. 4, 1; 1 Thes. 5, 21; Acts 17, 11; 1 Cor. 2, 15).

[9976] 2. It is the rule of the Our Father (6, 12 ss.). It is very important to understand that Christ, by paying for pure mercy what he did not owed in justice (Ps. 68, 5 and note), made mercy his fundamental law and the essential condition to be able to take advantage of the free gift that redemption means; That redemption, without which we are all irredeemably lost forever. From here, with a rigorously legal character, a very serious consequence, and it is that God will treat those who have believed themselves entitled to demand strict justice from their neighbors without mercy. It will be enough for the Divine Judge to apply the same law of justice without mercy, so that everyone is condemned, since "no one can appear just in his presence" (Ps. 142, 2). See the "Golden Rule" (v. 12) and the Parable of the Debtor Servant (18, 21 ss.). S. Mark (4, 24) adds in this regard a new proof of the generosity of God.

[9977] 3 ss. See in note Lk. 6, 42 The deep sense of this passage.

[9978] 6. The gospel is seed. It should not be given by force to those who have a spirit that is ill willing for arrogance, since we would only get them desecrated and increased their hatred. Because, as St. John of the Cross says, only those who deny appetites are arranged to receive the Spirit, is given to feed themselves. See Pr. 29, 9 and note. They break you: see Act. 7, 54 and note.

[10783] 29. John calls himself: "friend of the husband" because he belongs, as a precursor, to the Old Testament and is not yet a member of the Church, the bride of Christ, who is not yet founded (see Mt. 16, 20; Lk. 16, 16 and notes). Hence what Jesus says of the Baptist in Mt. 11, 11 ff. On the humility of John see Mk. 1, 7.

[10784] 30. As the morning star pales before the sun, so the precursor of the Lord wants to eclipse himself before the one who is the incarnate wisdom. This is the lesson that the Baptist leaves us to all of us who want to preach to the Savior: to disappear. "Oh, when they say good about you!" (Lk. 6, 26). Cf. 5, 44; 21, 15 and note; Jn. 1, 7.

[10785] 36. Here we see the great sin against faith, which Jesus speaks so much about. Cf. 16, 9 and note.

[10228] 15. Repent and believe: This expression synthesizes the entire message of Jesus Christ. Every man must confess a sinner and believe in the Good News that God is a Father who forgives (1 Jn. 1, 8 ss.; Lk. 13, 1 ss. and note). The rejection of this message by the people led Jesus to the cross.

[10229] 16 ss. Cf. Mt. 4, 18 ss.; Lk. 5, 2 ss.; Jn. 1, 40 ss.

[10230] 20. James and John belonged to the middle class, as can be deduced from the fact that his father Zebedee occupied day laborers. It is therefore a mistake to consider the disciples of the Lord as people who had nothing to lose and therefore followed Jesus (cf. 2, 14; Lk. 5, 27-29). They embraced poverty spontaneously, attracted, in the sincerity of their hearts, by the irresistible seal of goodness that the Divine Master offered to all those who had no duplicity.

[10235] 4. See Mt. 9, 2 ss.; Lk. 5, 18 ss. The Jewish houses were provided with an external staircase, which took advantage of those who took the patient, to go up and open the roof.

[10236] 12. Cf. Lk. 7, 16. 47

[10504] 37 s. As great as repentance was forgiveness, and the love that came from it according to v. 47. as you observe. S. Jerome and many other interpreters, this dinner is not that of Bethany (Mt. 26, 6 s.; Mk. 14, 3 ss.; Jn. 12, 1 ff.).

[10505] 46. When it comes to honoring God, we should not be greedy, and we only have to take care that it is according to him (cf. Is. 1, 11 and note), and that love is the only motive and not vanity or self-love. See Jn. 12, 1-8.

[10506] 47. Love little: This conclusion of the Lord shows that if the sinner loved much, it was because she had been forgiven much, and not the other way around, as it would seem to be deduced from the first part of v. The initiative does not start from man, but from God who works mercy (Ps. 58, 11; 78, 8; Denz. 187). S. Augustine confirms this by saying that the Pharisee could not be forgiven much because he, believing himself to be fair, the reverse of Magdalena, thought he should have little. And then, of course, he could never love much as taught by Jesus.

[10507] 50. See 8, 48; 17, 19; 18, 42.

[10541] 12. The rejection of the gospel preachers is for Jesus the worst of grievances (Jn. 12, 47 s.).

[10774] 3. Is born from on high: Is it not admirable thing that the envious serpent contemplates today, as punishment, that it has been fulfilled in truth, by the work of the divine Redeemer, that divinization of man, which was precisely what she proposed to Eva, believing that she was lying, to lead her to the arrogant emulation of the Creator? Behold, —oh abyss!— the boundless goodness of the Divine Father found a way to make that foolish desire come true. And not only as a punishment for the tempter's lie, nor only as a response to that ambition of divinity (which I wish would be more frequent now that it is possible, and lawful, and holy). No: It is true that Satan was confused, and that Eve's ambition will be realized in those of us who form the Church; But the glory of that initiative will not be theirs, but of that immense Father, because he already had it in this way from all eternity, as Saint Paul reveals to us in the amazing first chapter of the Ephesians. Cf. 1, 13; 1 Pe. 1, 23.

[10775] 5. It refers to baptism, in which this birth takes place from on high. We are not to be reborn only from the water, but also from the Holy Spirit (Conc. Trid. Ses. 6, c. 4; Denz. 796 s.). The term spirit indicates a supernatural creation, the work of the Divine Spirit. St. Paul teaches us that man is renewed through the spiritual knowledge of Christ (Eph. 4, 23 ff.; Col. 3, 10; Ga. 5, 16). This renewing knowledge is acquired by listening to Jesus, since he tells us that his words are spirit and life (6, 64).

[10782] 23. Ainón, located in the Jordan Valley, south of the city of Betsán.

[10228] 15. Repent and believe: This expression synthesizes the entire message of Jesus Christ. Every man must confess a sinner and believe in the Good News that God is a Father who forgives (1 Jn. 1, 8 ss.; Lk. 13, 1 ss. and note). The rejection of this message by the people led Jesus to the cross.

[10572] 33 s. Sell what you own: it is not about total poverty here, as in the case of the rich young man (18, 22). This, however, we see that Jesus is speaking to the little flock of his favorites who are to share his kingdom (22, 28-30). It is not surprising, then, that, without prejudice to maintaining the situation in which the providence of the Father has placed each one and his family, he advises them to get rid of what may be a stumble for the spiritual life, so as not to possess with eagerly any good in which Let us have put the heart (v. 34) and that it be then as a small idol, rival of God.

[10586] 24. As some exegetes observe, these words of Jesus do not even seem the same as Mt. 7, 13, where one does not speak of striving and it is more of a passage than a door. The image is extremely graphic, because it makes us understand that, just as we strive to make ourselves small to be able to go through a doorway in which the big ones do not fit, that is how we have to fight to get young people to be able to enter that kingdom that is exclusively reserved for those who become children as Jesus says. Cf. 10, 21; Mt. 18, 1-4; Mk. 10, 15.

[10587] 26. You taught in our squares: in v. 27. He insists on saying that he does not know them. In addition, it is written that "no one will hear his voice in the squares", because he will not be turbulent (cf. Mt. 12, 19 and note). If they heard, then, it went to others, as Jesus announced to him (Jn. 5, 43 and note); To others who did not seek the glory of the one who sent them, but the glory itself (Jn. 7, 18 and note), for which they could not have faith (Jn. 5, 44 and note). Those were not, therefore, the true disciples whom he said: "Whoever listens to you, hides behind me" (Lk. 10, 16), but the false prophets on whom he had so much warned. cf. Mt. 7, 15 and Note.

[10588] 27. See Mt. 15, 8, citing Is. 29, 13. Mt. 7, 23; 25, 41. Jesus in advance condemns those Christians who are content with the only name of such and with the outer connection to the Church.

[10627] 20 s. Jesus appeared in humility to prove Israel's faith; But the prophecies, as well as the miracles, showed that he was the Messiah. Cf. 16, 16 and note. As Fr. de la Briére and many others observe, the meaning cannot be that the kingdom is within their souls, since Jesus is talking to the Pharisees.

[9932] 3. Poor in the spirit are, as Sto. Thomas, quoting Saint Augustine, not only those who do not adhere to riches (even if they are materially rich), but mainly the humble and small ones who do not trust their own strength and who are, as S. Chrysostom says, in the attitude of a beggar who constantly implores God the alms of grace. In this sense, the Magnificat says: "He filled the hungry with goods and left the rich empty" (Lk. 1, 53).

[9933] 5. The meek will have the kingdom of heaven by inheritance, whose figure was the promised land. C. Ps. 36, 9; 33, 19 and note.

[9934] 8. You will see God: "The cleans of heart are those who see God, know his will, hear his voice, interpret his word. Let us be sure that to read the Holy Bible, probe its abysses and clarify the darkness of its mysteries, the letters and profane sciences are worth little, and the charity and love of God and of neighbor are very much" (S. Augustine).

[9935] 10. Cf. Ps. 16 and its notes.

[9984] 21. Let us understand well what it means to do his will. If we seek, for example, that a man does not steal from another, so that society goes well, and not so that the will of God is fulfilled, we cannot say that our attitude is Christian. That neglect of the supernatural faith shows us that there is an atheistic way of fulfilling the commandments without paying God the tribute of recognition and obedience, which is what he demands. How many times the men that the world calls honest, usually fulfill one or the other moral precept for pure human reasons without realizing that the first and greatest of the commandments is to love God with all our being!

[10081] 18. Peter (stone) is, as its name says, the first foundation of the Church of Jesus Christ (see Eph. 2, 20), that the infernal powers will never be able to destroy. Keys mean spiritual power. The Holy Fathers and all tradition see in this text the strongest argument for the primacy of St. Peter and the infallible authority of the Apostolic See. "In the meantime, I shout to whoever wants to hear me: I'm attached to whoever is at Peter's chair" (S. Jerome).

[10090] 1 ss. On this fundamental point cf. Lk. 1, 49 ss.; Mk. 10, 14 s. and notes. "If the value of a behavior is measured by the prize, here is the main one. And to think that smallness is the least often of interest to us!"

[10091] 3. If you don't come back, etc.: We've all been children. To be again can not surprise us, because Jesus tells Nicodemus that we are to be born again (Jn. 3, 3 ff.). "Be a child! Here is one of the most exquisite boasts of God's goodness towards us. Here is one of the greatest mysteries of love, which is one of the least understood points of the Gospel, because of course if one does not feel that God has the heart of a father, he will not be able to understand that the ideal is not in being for him a hero, of giant efforts, but as a little boy who is just beginning to speak. What virtues do these children have? None, in the sense that men usually understand. They are weeping, fearful, weak, unskilled, impatient, lacking in generosity, and reflection and prudence; Messy, dirty, ignorant and passionate about sweets and toys. What merits can be found in such a character? Precisely not having any, nor pretending to have him stealing the glory of God as the Pharisees did (cf. Lk. 16, 15; 18, 9 ss.; etc). The child has only one quality, and it is not to think that he has them, for which he expects everything from his father".

[10092] 5 s. He receives me: cf. 10, 40 and 25, 40. Incomparable reward from those who welcome a child to educate him and give him what is necessary "in the name of Jesus"; and maximum severity (v. 6) for those who corrupt youth in doctrine or conduct. Scandal is literally everything that makes you stumble, that is, to those who believe, killing their faith in him, or deforming it.

[9938] 17. Saint Paul expressly teaches that Jesus accepted circumcision to show God's truthfulness confirming the promises he had made to the patriarchs (Rom. 15, 8). It is what Mary says in Lk. 1, 54 s.

[9939] 18. The "J" (Yod) is the smallest letter in the Hebrew wire. This announcement had already been made by Moses to Israel, telling him that one day he had to fulfill "all the commandments that I intimate you today" (Dt. 30, 8). The same had been promised in Jr. 31, 33; Ez. 36, 27, etc., and yet Jesus had told the Jews that none of them fulfilled the law (Jn. 7, 19). The Redeemer thus wants to teach them that such promises will only be fulfilled with Him. Cf. Ez. 44, 5 and note.

I. "And David being exceedingly wrath (...) *Our Lord liveth, the man that hath done this is the child of death* (...) And Nathan said to David: *Thou art that man. Thus saith our Lord* (...)" 2 Sm 12:5-7 ✝ "*For in what judgement you judge, you shall be judged: and in what measure you mete, it shall be measured to you again.*" Mt 7:2
For the Holy Catholic Church / Hail Mary.

II. "*Before I formed thee in the womb, I knew thee: and before thou camest forth of the matrice, I sanctified thee, and a Prophet in the Gentiles I gave thee.*" Jr 1:5 ✝ "John answered and said: *A man can not receive any thing, unless it be given him from Heaven,*" Jn 3:27
For His Holiness the Pope / Hail Mary.

III. "*BEHOLD I send mine Angel, and he shall prepare the way before my face.* (...)" Ml 3:1 ✝ "*Your selves do bear me witness, that I said, I am not CHRIST; but that I am sent before him.*" Jn 3:28
For the Religious and Consecrated / Hail Mary.

IV. "WHO hath believed our hearing? And the arm of our Lord to whom is it revealed?" Is 53:1 ✝ "*And what he hath seen and heard, that he testifieth: and his testimony no man receiveth.*" Jn 3:32
For the Persecuted and their Persecutors / Hail Mary.

V. "And the Spirit of our Lord shall rest upon him: (...)" Is 11:2 ✝ "*For he whom God hath sent, speaketh the words of God. For God doth not give the Spirit by measure.*" Jn 3:34
For the Will of God, in the Holy Church / Hail Mary.

VI. "(...) and his name shall be called, Marvelous, Counseller, God, Strong, Father of the world to come, the Prince of peace:" Is 9:6 ✝ "*The Father loveth the Son: & he hath given all things in his hand.*" Jn 3:35
For the Holy Catholic Church / Hail Mary.

VII. "THE spirit of the Lord upon me, (...) to preach to the mild he sent me, (...)" Is 61:1 ✝ "And after that John was delivered up, JESUS came into Galilee, preaching the Gospel of the Kingdom of God," Mc 1:14
For His Holiness the Pope / Hail Mary.

VIII. "(...) the God of Heaven will raise up a kingdom, that shall not be dissipated for ever, and his kingdom shall not be delivered to an other people: (...) and itself shall stand for ever." Dn 2:44 ✝ "and saying: *That the time is fulfilled, and the Kingdom of God is at hand* (...)" Mc 1:15
For the Religious and Consecrated / Hail Mary.

IX. "And fishers shall stand over them, from Engaddi even to Engallim shall be drying of nets (...)" Ez 47:10 ✝ "and JESUS said to them: *Come after me, and I will make you to become fishers of men.*" Mc 1:17
For the Persecuted and their Persecutors / Hail Mary.

X. "He that said to his father and to his mother: *I know you not;* (...) These kept thy word, and observed thy covenant," Dt 33:9 ✝ "(...) And leaving their father Zebedee (...) they followed him." Mc 1:20
For the Will of God, in the Holy Church / Hail Mary.

I. "Blessed are they, whose iniquities are forgiven: and whose sins be covered." Ps 31(32):1 ✝ "And when JESUS had seen their faith, he saith to the sick of the palsy: *Son, thy sins are forgiven thee.*" Mc 2:5
For the Holy Catholic Church / Hail Mary.

II. "And thou hast foreseen all my ways: because there is not a word in my tongue." Ps 138(139):4 ✝ "Which by and by JESUS knowing in his Spirit, that they so thought within them selves, (...)" Mc 2:8
For His Holiness the Pope / Hail Mary.

III. "A sacrifice to God is an afflicted spirit: a contrite and humbled heart, o God, thou wilt not despise." Ps 50(51):19 ✝ "and standing behind beside his feet, she began to water his feet with tears, (...) and kissed (...) & anointed them (...)" Lk 7:38
For the Religious and Consecrated / Hail Mary.

IV. "(...) he esteemeth that which he knoweth not. (...)" Pr 23:7 ✝ "(...) *if he were a Prophet, would know* (...) *that she is a sinner.*" Lk 7:39
For the Persecuted and their Persecutors / Hail Mary.

V. "And they come to thee, (...) and my people sit before thee: and they hear thy words, and do them not: (...) their heart followeth their avarice." Ez 33:31 ✝ "And JESUS answering said to him: *Simon, I have somewhat to say unto thee.* But he said: *Master, say.*" Lk 7:40
For the Will of God, in the Holy Church / Hail Mary.

VI. "Let the impious forsake his way, and the unjust man his cogitations, and return to our Lord, and he will have mercy on him: (...)" Is 55:7 ✝ "Simon answering said: *I suppose that he to whom he forgave more.* But he said to him: *Thou hast judged rightly.*" Lk 7:43
For the Holy Catholic Church / Hail Mary.

VII. "*And come, and accuse me,* saith our Lord: *if your sins shall be as scarlet, they shall be made white as snow* (...)" Is 1:18 ✝ "*For the which I say to thee: Many sins are forgiven her, because she hath loved much.* (...)" Lk 7:47
For His Holiness the Pope / Hail Mary.

VIII. "Behold he that is incredulous, his soul shall not be right in himself: but the just shall live in his faith." Hab 2:4 ✝ "And he said to the woman: *Thy faith hath made thee safe, go in peace.*" Lk 7:50
For the Religious and Consecrated / Hail Mary.

IX. "Create a clean heart in me, o God: and renew a right spirit in my bowels." Ps 50(51):12 ✝ "and said: *Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven.*" Mt 18:3
For the Persecuted and their Persecutors / Hail Mary.

X. "the grass is withered, and the flower is fallen: but the word of our Lord abideth for ever." Is 40:8 ✝ "*For assuredly I say unto you, till Heaven and earth pass, one jot, or one tittle shall not pass of the Law, till all be fulfilled.*" Mt 5:19
For the Will of God, in the Holy Church / Hail Mary.

I. "And the iniquity of the daughter of my people is become greater than the sin of Sodom (...)" Lam 4:6 ✝ "*I say to you, it shall be more tolerable for Sodom in that day, than for that city.*" Lk 10:12
For the Holy Catholic Church / Hail Mary.

II. "and our Lord hath not given you a heart to understand, and eyes to see, and ears that can hear, (...)" Dt 29:4 ✝ "(...) *Amen, Amen I say to thee, unless a man be born again, he can not see the Kingdom of God.*" Jn 3:3
For His Holiness the Pope / Hail Mary.

III. "*And I will pour out upon you clean water,* (...) *And I will give you a new heart, and will put a new spirit in the midst of you* (...)" Ez 36:25-26 ✝ "(...) *I say to thee, unless a man be born again of water and the Spirit, he can not enter into the Kingdom of God.*" Jn 3:5
For the Religious and Consecrated / Hail Mary.

IV. "They shall not be confounded in the evil time, and in the days of famine they shall be filled" Ps 36(37):19 ✝ "*But seek first the Kingdom of God, and all these things shall be given you besides.*" Lk 12:31
For the Persecuted and their Persecutors / Hail Mary.

V. "Learn to do good: seek judgement, succour the oppressed, judge for the pupil, defend the widow." Is 1:17 ✝ "*Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able.*" Lk 13:24
For the Will of God, in the Holy Church / Hail Mary.

VI. "Hear the word of our Lord, (...) *your brethren that hate you, and reject you for my name sake,* (...) *they shall be confounded.*" Is 66:5 ✝ "*be glad & rejoice, for your reward is very great in Heaven. For so they persecuted the Prophets,* (...)" Mt 5:12
For the Holy Catholic Church / Hail Mary.

VII. "Now therefore ye inhabitants of Jerusalem, and men of Juda, judge between me and my vineyard." Is 5:3 ✝ "*Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire.*" Mt 7:19
For His Holiness the Pope / Hail Mary.

VIII. "Son of man, what shall be made of the wood of the vine (...) among the trees of the forests?" Ez 15:2 ✝ "*Not every one that sayeth to me, Lord, Lord, shall enter into the Kingdom of Heaven* (...)" Mt 7:21
For the Religious and Consecrated / Hail Mary.

IX. "(...) *This is the inheritance of the servants of our Lord, and their justice with me, saith our Lord.*" Is 54:17 ✝ "(...) *Blessed art thou Simon Bar-Jona: because flesh & blood hath not revealed it to thee, but my Father which is in Heaven.*" Mt 16:17
For the Persecuted and their Persecutors / Hail Mary.

X. "(...) *Behold I will send in the foundations of Sion a stone, an approved stone, a corner stone, precious, founded in the foundation. He that believeth, let him not make haste*" Is 28:16 ✝ "*And I say to thee: That thou art Peter; and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.*" Mt 16:18
For the Will of God, in the Holy Church / Hail Mary.

Fourth Luminous Mystery

We Contemplate the Transfiguration of Our Lord Jesus Christ on the Mountain, and *Faith in God One and Trinus* is Sought.

"[1]AND after six days[00004], JESUS taketh unto him Peter, and James, & John his brother, & bringeth them into a high mountain apart: [2]And he was transfigured before them. And his face did shine as the sun: & his garments became white as snow. [3]And behold there appeared to them Moyses and Elias[10086] talking with him.

[4]And Peter answering, said to JESUS: *Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moyses, and one for Elias.*

[5]And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: *This is my wellbeloved Son, in whom I am well pleased: hear*[10087] *ye him.*

[6]And the Disciples hearing it, fell upon their face, and were sore afraid. [7]And JESUS came and touched them: and he said to them: *Arise, and fear not.*" Mt 17:1-7.

"[7]And immediately looking about, they saw no man any more but JESUS only with them. [8]And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen, but when the Son of man shall be risen again from the dead[10301]. [9]And they kept in the word with them selves; questioning together what that should be, when he shall be risen from the dead.

[10]And they asked him, saying: *What say the Pharisees then and the Scribes, that Elias must come first?*

[11]Who answering said to them: *Elias when he cometh first, shall restore all things: and how it is written of the Son of man, that he shall suffer many things and be contemned.* [12]*But I say to you that Elias also is come (and they have done to him whatsoever they would) as it is written of him.*[10302]" Mc 9:7-12.

"[12]*And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them.*

[13]Then the Disciples understood, that of John the Baptist he had spoken to them." Mt 17:12-13.

[00004] 1. "Six days later..." Concordance with the six days of God's work for the creation of the world and as in the weddings of Cana, on the seventh day is the festivity, the rest, the completion of the work that gives way to the divinity.

[10086] 3. In the interpretation of the Holy Fathers, Moses represents the ancient law, and Elijah to the prophets. Both come to testify that Jesus is the true Messiah, in whom all the divine oracles given to Israel are fulfilled. Cf. 16, 20 and note.

[10087] 5. Listen to: "If any people, cult or savage, it was said that the voice of a god had been heard in space, or that a piece of parchment had been discovered with words sent from another planet... Let us imagine the commotion and degree of curiosity that this would produce, both in each one and in the community. But God the Father spoke to tell us that a man was his Son, and then he spoke to us through that Son and his envoy (Heb. 1, 1ff) saying that his words were our life. Where are those words? And how will they all devour them! They are in a little book that is sold at a few cents and that hardly anyone reads. How far is it from this to the time announced by Christ for his second coming, in which there will be no faith on the earth? (P. d'Aubigny).

[10301] 9. Mount Tabor and Golgotha complement each other by showing us the double mystery of Jesus that announced the prophecies (1 Pe. 1, 11). Here Jesus appears in glory, with which he will come in his triumph (v. 1); There they will see him plunged into a sea of sorrows and anguish. "In the transfiguration it was first of all about removing the scandal of the cross from the hearts of the disciples" (S. Lion the Great).

[10302] 13 s. "In Spirit St. John was Elijah, but not in person" (St. Gregory the Great). See Mt. 17, 11 s. and note; Mal 4, 5; Is. 53, 3.

I. "And he blessed the seventh day & sanctified it: because in it he had ceased from all his work which God created to make." Gn 2:3 ✝ "AND after six days, JESUS (...) bringeth them into a high mountain apart" Mt 17:1
For the Sick / Hail Mary.

II. "And when Moyses came down from the mount Sinai, (...) his face was horned by the conversation of the talk of our Lord." Ex 34:29 ✝ "And he was transfigured (...) And his face did shine as the sun: & his garments became white as snow." Mt 17:2
For those in Need / Hail Mary.

III. "And he said: *These are two sons of oil which assist the dominatour of the whole earth.*" Za 4:14 ✝ "And behold there appeared to them Moyses and Elias talking with him." Mt 17:3
For the Dying / Hail Mary.

IV. "And Aaron & the children of Israel seeing the face of Moyses horned, they were afraid to come near." Ex 34:30 ✝ "And Peter answering, said to JESUS: *Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles,* (...)" Mt 17:4
For Widows and Orphans / Hail Mary.

V. "the cloud covered the tabernacle of testimony, and the glory of our Lord filled it." Ex 40:32 ✝ "And as he was yet speaking, behold a bright cloud overshadowed them. (...)" Mt 17:5
For those Deprived of their Liberty / Hail Mary.

VI. "*BEHOLD my servant, I will receive him: mine elect, my soul hath pleased it-self in him* (...)" Is 42:1 ✝ "(...) *This is my well-beloved Son, in whom I am well pleased: hear ye him.*" Mt 17:5
For the Victims of Gossip and Calumny / Hail Mary.

VII. "and he said to his wife: *Dying we shall die, because we have seen God.*" Jg 13:22 ✝ "And the Disciples hearing it, fell upon their face, and were sore afraid." Mt 17:6
For the Homeless and the Ignored / Hail Mary.

VIII. "And being called of him, they returned as well Aaron as the Princes of the Synagogue. (...)" Ex 34:31 ✝ "And JESUS came and touched them: and he said to them: *Arise, and fear not.*" Mt 17:7
For the Discriminated and the Exploited / Hail Mary.

IX. "From the beginning of the world they have not heard, nor received with the ears: the eye hath not seen, o God, beside thee, what things thou hast prepared for them that expect thee." Is 64:4 ✝ "And they lifting up their eyes, saw no body, but only JESUS" Mt 17:8
For those who Cry Out to God / Hail Mary.

X. "I looked about, & there was no helper: I sought, and there was none to aid (...)" Is 63:5 ✝ "*And I say to you, that Elias is already come, and they did not know him,* (...) *So also the Son of man shall suffer* (...)" Mt 17:12
For Whom God Desires to Receive Prayers / Hail Mary.

Fifth Luminous Mystery

We Contemplate the Institution of The Most Sacred Eucharist in The Last Supper by Our Lord Jesus Christ, and *The Union of Our hearts with the Eucharistic Heart of Jesus Christ* is Sought.

"[24]When therefore the multitude saw that JESUS was not there, nor his Disciples, they went up into the boats, & came to Capharnaum seeking JESUS. [25]And when they had found him beyond the sea, they said to him: *Rabbi, when camest thou hither?*

[26]JESUS answered them, and said: *Amen, amen I say to you, you seek me not because you have seen signs, but because you did eat of the loaves, and were filled*[10830]. [27]*Work not the meat that perisheth, but that endureth unto life everlasting, which the Son of man will give you. For him the Father, God, hath signed*[10831].

[28]They said therefore unto him: *What shall we do that we may work the works of God?*

[29]JESUS answered, and said to them: *This is the work of God, that you believe in him whom he hath sent*[10832].

[30]They said therefore to him: *What sign therefore doest thou, that we may see, and may believe thee? what workest thou?*[10833] [31]*Our Fathers did eat Manna in the desert as it is written, Bread from Heaven he gave them to eat*[10834].

[32]JESUS therefore said to them: *Amen, amen I say to you, Moyses gave you not the bread from Heaven, but my Father giveth you the true bread from Heaven*[10835]. [33]*For the bread of God it is that descended from Heaven, and giveth life to the world*[10836].

[34]They said therefore unto him: *Lord, give us always this bread*[10837].

[35]And JESUS said to them: *I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst*[10838]. [36]*But I said to you that both you have seen me and you believe not.* [37]*All that the Father giveth me, shall come to me; and him that cometh to me I will not cast forth*[10839]. [38]*Because I descended from Heaven, not to do mine own will, but the will of him that sent me*[10840]. [39]*For this is the will of him that sent me, the Father: that all that he hath given me I leese not thereof, but raise it in the last day*[10841]. [40]*And this is the will of my Father that sent me; that every one that seeth the Son, and believeth in him, have life everlasting, & I will raise him in the last day*[10842].

[41]The Jews therefore murmured at him, because he had said, *I am the bread which descended from Heaven*[10843]; [42]and they said: *Is not this JESUS the son of Joseph, whose father and mother we know? How then saith he, That I descended from Heaven?*

[43]JESUS therefore answered and said to them: *Murmur not one to another:* [44]*no man can come to me, unless the Father that sent me, draw him, and I will raise him up in the last day*[10844]. [45]*It is written in the Prophets: And all shall be docible of God. Every one that hath heard of the Father, & hath learned, cometh to me.* [46]*Not that any man hath seen the Father, but he which is of God; this hath seen the Father*[10845]. [47]*Amen, amen I say to you: He that believeth in me, hath life everlasting.* [48]*I am the bread of life.* [49]*Your fathers did eat Manna in the desert; and they died.* [50]*This is the bread that descended from Heaven: that if any man eat of it, he die not.* [51]*I am the living bread, that came down from Heaven.* [52]*If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world*[10846].

[53]The Jews therefore strove among themselves, saying: *How can this man give us his flesh to eat?*

[54]JESUS therefore said to them: *Amen, amen I say to you, unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.* [55]*He that eateth my flesh, and drinketh my blood, hath life everlasting; and I will raise him up in the last day*[10847]. [56]*For my flesh, is meat indeed: and my blood is drink indeed.* [57]*He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.* [58]*As the living Father hath sent me, and I live by the Father: and he that eateth me, the same also shall live by me*[10848]. [59]*This is the bread that came down from Heaven. Not as your fathers did eat Manna, and died. He that eateth this bread, shall live for ever.* [60]These things he said teaching in the Synagogue[10849], in Capharnaum.

[61]Many therefore of his Disciples hearing it, said: *This saying is hard, and who can hear it?*[10850]." Jn 6:24-61.

"[1]AND before the festival day of Pasch, JESUS knowing that his hour was come that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them.[10967]." Jn 13:1.

"[14]And when the hour was come, he sat down, and the twelve Apostles with him. [15]And he said to them: *With desire I have desired to eat this Pasch with you before I suffer.* [16]*For I say to you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God.*[10690]." Lk 22:14-16.

"[26]And whiles they were at supper, JESUS took bread, and blessed, and brake: and he gave to his Disciples, and said: *Take ye, and eat: THIS IS MY BODY*[10189]. [27]And

taking the chalice, he gave thanks: and gave to them, saying: *Drink ye all of this.* [28]*FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS.* [29]*And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the Kingdom of my Father*." Mt 26:26-29.

[10967] 1. The literal meaning of this v. It can be double: that he loved them to the extreme (as we will see in what he does next), or that he wanted to extend to all his own, that they will live until the end of time, the same love that he had to those who were then in the world. So we also see him formulate his new command here (v. 34), in which he offers himself as a model of the love that we have to have among us, so that his love for his men for men endures on earth as if he himself remained, since, through the Holy Spirit (Lk. 11, 13), each one will be able to love his brother with the same love with which Jesus loved him. It is, as we can see, the reverse aspect of the same mystery of charity that he revealed in Mt. 25, 45 when he tells us that he receives, as a fact to his own person, what we do for the smallest of his brothers.

[10690] 16. Cf. Jn. 21, 19; Act. 1, 3 and notes.

[10830] 26. They discarded the evidence in the miracle, refusing to see in Jesus an envoy of God, with the right as such to be heard. They seek him as a dispenser of goods, but not spiritual but temporary.

[10831] 27. Pirot remember here the living water that he offered to the Samaritan in 4, 13. Cf. v. 35. The Seal of the Father is those miracles that attest to the mission of Jesus (3, 33) and that he lavishes with a goodness that can only be divine. Cf. Mt. 11, 4-6.

[10832] 29. They ask him about the works: he points to the work par excellence: the interior work that consists of believing straight and fully. Faith is also the work of God in the sense that it is He who attracts us (6, 44 and 66).

[10833] 30. What miracle do you do? Amazing blindness and bad faith of the Pharisees who ask such a question when they have just eaten the bread miraculously multiplied by Jesus.

[10834] 31. See Ex. 16, 15-16; Ps. 77, 25 s.; 1 Cor. 10, 3.

[10835] 32. The "perfect gift" par excellence (cf. St. 1, 17) is the one that Father made us of his beloved Son (cf. 3, 16), the true "Bread from heaven", which gives us life and sustains it with the bread of his word (v. 63) and with his flesh made supersubstantial bread (v. 51; Lk. 11, 3).

[10836] 33. Bread of God: From these sublime words comes the popular expression that is usually applied to say that someone is very good. But how many think of applying it to the goodness of the only one to whom those words correspond? (Mt. 19, 16). Descend from heaven: Note here, as in v. 38 and 42, that Jesus is the only man who has dared to attribute a heavenly origin and sustain his affirmation until death. Cf. 3, 13; 8, 23 and 38 ss.

[10837] 34. They still believe that Jesus speaks of the multiplied bread they ate. They never quite open their understanding and their hearts to faith, as Jesus reproaches him in v. 36.

[10838] 35. Here the Lord declares that he himself is the "bread of life" given by the Father (v. 32). Later he talks about the Eucharistic bread that Jesus himself will give for the life of the world (v. 51).

[10839] 37. On the initiative of the Father in salvation, see Rm. 10, 20; Denz. 200. The promise that Jesus makes us here, of not rejecting anyone, is the most precious breath that can be offered to every repentant sinner. Cf. in 5, 40 the painful complaint that he lets escape for those who, despite this, ignore his invitation. Cf. 17, 10 and note.

[10840] 38. The Son of God overwhelmed himself, as if hiding his divinity (see Phil. 2, 7 s. and note) and insisted on fulfilling that salvific will of the Father, even if that effort cost him the death of Cross. Cf. Mt. 26, 42 and note.

[10841] 39. Resurrect him: "To know if we love and appreciate the dogma of the resurrection," says an author, "we can ask ourselves what we would think if God told us now that the punishment of sin, instead of eternal hell, would simply be to return To nothing, that is, to be left without resurrection of the body or immortality of the soul, so that everything ends with death. If, in the face of such news, we felt an impression of relief and comfort, I would simply mean that we envy the fate of animals, that is, that our faith is dead at its root, even if certain external manifestations last from it. I am very afraid that the result of a survey that was done about this among those who today are called Christians was terrifying". See what Jesus himself prophesies in Luke 18, 8.

[10842] 40. Here is the divine plan: Jesus, the mediator, is the only way to go to the Father. That is to say that, seeing him and studying him, we have to believe in the Father (5, 24), of which Christ is the most perfect mirror (14, 9; Heb. 1, 3). Only that Son can give us exact news of the Father, because only he saw him (1, 18; 3, 32; 6, 46), and the glory of the Father is that we believe that testimony that the Son gives of him (v. 29), so that all Glorification of the Father comes from the Son (14, 13). See carefully 12, 42-49 and notes.

[10843] 41. Note, as always, the ingratitude with which men respond to the wonderful revelations that Jesus has just made them. See v. 34 and note.

[10844] 44 s. Cf. Is. 54, 13; Jr. 31, 33-34; Mt. 16, 17. That is, that God infallibly attracts us to Jesus (although, as St. Augustine says, not against our will). It is the mystery of the love of the Father to the Son. The Father is eternally fathering the Son, who is all his treasure (Mt. 17, 5); However, it was the same Father who gave it to us, which makes that kindness even more amazing. It is right then that the Father is the only dispenser of his Son and sent, infusing those he chooses, the Holy Spirit (Lk. 11, 13), who is the one who leads us to Jesus. Cf. 14, 23.

[10845] 46. That is: by speaking (in v. 45) of those who have "heard" the Father, I am not saying that they have seen it directly, as they see me, but that the Father speaks through the mouth of the son, as seen in v. 40 and note.

[10846] 51. So far Jesus has made himself known as the bread of life. In this v. It's called the living bread, and instead of going down (v. 50) it says it went down. Pirot notes in this regard: "The general idea that immediately follows in the first part of the V.: if one eats from this bread, he will live forever —repetition in positive of what is said negatively in v. 50—could still, strictly speaking, mean the result of adherence to Christ by faith. But the end of the V.: And the bread that I will give is my flesh... For life of the world it manifestly introduces a new idea. Until now the bread of life was given, in the past, by the Father. From now on, it will be given, in the future, by the Son himself. In addition, the bread that until now could be taken in a spiritual metaphorical sense, is identified to the flesh in Jesus (flesh, as in 1, 14, stronger than body)... the only difficulty that still causes v. It is to know if the last member: for the life of the world refers to bread or meat. The difficulty has been solved in the first sense by some rare manuscripts by inserting the phrase in question immediately after I will give: the bread that I will give for the life of the world is my flesh. But the mass of the manuscripts is pronounced by the second sense. It does not seem, therefore, doubtful that John wanted to establish the identity between the Eucharistic bread and the flesh of Christ in his state of immolated victim by the world". The same author then cites as correct the explanation of Fr. Calmes, according to which in that sentence "the prediction of the passion and the promise of the Eucharistic bread are confused, and this without being a mistake, since the Eucharist is, at the same time as a sacrament, A true sacrifice, a memorial of the death of N. S. J.". Cf. Eph. 2, 14; Hb. 10, 20.

[10847] 54. For the fourth time Jesus promises together the life of the soul and the resurrection of the body. Before, he made this promise to believers; Now he confirms it by speaking of the Eucharistic communion. Danger, says S. Jerome, who rushes to the desired mansion without the heavenly bread. The Church prescribes the Paschal Communion and recommends daily communion. Would we see a burden on this divine gift? "The Greek church has felt authorized by this to give the Eucharist to first-age children. The Latin Church demands the age of discretion. It can lean on a very strong reason. Jesus remembers that the first movement towards him is made by faith (vv. 35, 45, 57)" Pirot. Cf. 4, 10 ff. The verb to eat that Greek uses from here is no longer the one from before: esthíō, but trógō, of an even more intense realism, since it literally means to chew, as if giving the idea of a retention (cf. v. 27, Lk. 2, 19 and 51). In the v. 58 Both verbs contrast: one in the past: éfagon and another in present: trogon.

[10848] 57. The one who eats me: here and in v. 58 He speaks again of himself as in v. 50. He will live for me: in such a way that we live in him and Him in us, as revealed by v. previous. Cf. 1, 16; Col. 2, 9; See the "Secret" of Sunday XVIII p. Pentecost. S. Cyril of Alexandria compares this union with the fusion in one of two wax candles under the action of fire: they will no longer form but a single candle. Cf. 1 Cor. 10, 17. Note that Christ is lovingly pleased to live of the Father, as well as alms, despite having received from eternity to have life in itself (5, 26). And this teaches us to move us to accept that offer to live from him totally, as he lives from the Father, so that we do not recognize in ourselves another life than this fully lived life that he offers us freely. It is noteworthy that by the Father and by me they can also be translated for the Father and for me. St. Augustine and Sto. Thomas admits both senses and the last one seems to be supported by the verb will live, in the future (Lagrange). Living for the one who dying gave us divine life, as he lived for the Father who, engaging him, gives it to him! "He who does not live like this, has he eaten spiritually?" See v. 63; 2 Cor. 5, 15; 1 Ts. 5, 10; Ga. 2, 20; cf. Act. 17, 28; Rm. 14, 8; 2 Cor. 4, 11; 6, 9; 1 Jn. 4, 9.

[10849] 59. So behold, the wonders of communion explained by Jesus himself: he gives us eternal life (v. 50, 55 and 59) and glorious resurrection (55), being a community ("Communion") of life with Jesus (57) who makes us live his own life as he lives that of the Father (58).

[10850] 60. Because they have not opened their souls to the spiritual intelligence of the mystery, they incur the sarcasm of calling "hard" the most tender doctrine that has been revealed to men. Cf. V. 41 and note.

[10189] 26. Cf. Lk. 22, 20 and note. Merk quotes here from 24, 8; Jr. 31, 31; Za. 9, 11; Hb. 9, 12 and 20. The text of Jeremiah is the one that St. Paul reproduces extensively in Hb. 8, 8 ff., where it deals with the priesthood of Christ. See Mk. 14, 14 and note. The Roman Catholic Apostolic Church professes the faith that, saying: "This is my body", Jesus turned the substance of the bread into his body, as well as the substance of the wine in his blood with this not only the sacrament of the Eucharist was instituted, but also the sacrifice of the saint Mass, in which Jesus offers himself constant to the Father. See parallel places.

I. "*And let our Lord thy God tell us the way, by which we may go, and the word that we must do.*" Jr 42:3 ✝ "(...) *This is the work of God, that you believe in him whom he hath sent.*" Jn 6:29
For the Sacraments, especially Marriage / Hail Mary.

II. "Thy words were found, and I did eat them, (...) o Lord God of hosts." Jr 15:16 ✝ "(...) *I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst.*" Jn 6:35
For the Children / Hail Mary.

III. "then said *I, Behold I come*. In the head of the book it is written of me, that I should do thy will: my God I would, (...)" Ps 39(40):8-9 ✝ "*And this is the will of my Father that sent me; that every one that seeth the Son, and believeth in him, have life everlasting, & I will raise him in the last day.*" Jn 6:40
For Parents, Siblings and their families / Hail Mary.

IV. "*The first month, the fourteenth day of the month at even, is the Phase of the Lord*" Lv 23:5 ✝ "AND before the festival day of Pasch, JESUS knowing that his hour was come (...) unto the end he loved them." Jn 13:1
For Cousins, Nephews and their families / Hail Mary.

V. "but in the place which our Lord thy God shall choose, that his name may dwell there: thou shalt immolate the Phase at even (...)" Dt 16:6 ✝ "And when the hour was come, he sat down, and the twelve Apostles with him." Lk 22:14
For the Godchildren, Godparents and their families / Hail Mary.

VI. "(...) the people will not eat till he come: because he will bless the Host, and afterward they shall eat that are invited. (...)" 1 Sm 9:13 ✝ "(...) JESUS took bread, and blessed, and brake: and he gave to his Disciples, (...)" Mt 26:26
For the Deceased and for the Aborted / Hail Mary.

VII. "(...) *let every man take a lamb by their families and houses.*" Ex 12:3 ✝ "(...) *Take ye, and eat: THIS IS MY BODY.*" Mt 26:26
For Family and Friends / Hail Mary.

VIII. "But Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of God most High, blessed him, (...)" Gn 14:18-19 ✝ "And taking the chalice, he gave thanks (...)" Mt 26:27
For Members of the Parish and Neighbors / Hail Mary.

IX. "And they shall take of the blood thereof, and put upon both the posts, and on the upper door-posts of the houses, wherein they shall eat him." Ex 12:7 ✝ "(...) *Drink ye all of this. FOR THIS IS MY BLOOD OF THE NEW TESTAMENT,* (...)" Mt 26:27-28
For the Conversion of Those who profess us badly / Hail Mary.

X. "*because the life of the flesh is in the blood: and I have given it to you, that upon the altar you may make expiation with it for your souls, and the blood may be for an expiation of the soul.*" Lv 17:11 ✝ "(...) *WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS.*" Mt 26:28
For the Will of God to be Fulfilled, in Heaven and on Earth, and not ours / Hail Mary.

Hail Holy Queen

Hail, Holy Queen, Mother of Mercy, our Life, our Sweetness and our Hope.

To Thee do we Cry, Poor Banished Children of Eve. To Thee do we send up our Sighs, Mourning and Weeping in this Valley of Tears.

Turn, then, Most Gracious Advocate, Thine Eyes of Mercy towards us, and after this, our Exile, Show unto us the Blessed Fruit of Thy Womb, Jesus. O Clement, O Loving, O Sweet Virgin Mary.

℣. Pray for us, O Holy Mother of God.
℟. *That we may Made Worthy of the Promises of Christ.*
Amen.

Memorare

Remember, O Most Gracious Virgin Mary, that Never was it known that Anyone who Fled to Your Protection, Implored Your Help or Sought Your Intercession, was left Unaided. Inspired by this Confidence, I Fly unto You, O Virgin of virgins, my Mother. To You I Come, Before You I Stand, sinful and sorrowful. O Mother of the Word Incarnate, Despise Not my Petitions, but, in Your Mercy, Hear and Answer me.
Amen.

Litany of the Blessed Virgin

℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Have Mercy on us.*
℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Hear us.*
℣./℟. Christ, *Graciously Hear us.*

℟. *Have Mercy on us.*
℣. God, the Father of Heaven.
℣. God, the Son, Redeemer of the World.
℣. God, the Holy Spirit.
℣. Holy Trinity, One God.

℟. *Pray for us.*
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of the Church,
Mother of Mercy,
Mother of Divine Grace,
Mother of Hope,
Mother most Pure,
Mother most Chaste,
Mother Inviolate,
Mother Undefiled,
Mother most Amiable,
Mother most Admirable,
Mother of Good Counsel,
Mother of our Creator,
Mother of our Savior,
Virgin most Prudent,
Virgin most Venerable,
Virgin most Renowned,
Virgin most Powerful,
Virgin most Clement,
Virgin most Faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honor,
Singular Vessel of Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Sick,
Refuge of Sinners,
Solace of Migrants,
Comforter of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen Conceived Without Original Sin,
Queen Assumed into Heaven,
Queen of the most Holy Rosary,
Queen of the Families,
Queen of Peace,

℣. Lamb of God, who takes away the sins of the world.
℟. *Spare us, O Lord.*
℣. Lamb of God, who takes away the sins of the world.
℟. *Graciously Hear us, O Lord.*
℣. Lamb of God, who takes away the sins of the world.
℟. *Have Mercy on us, O Lord.*

Prayer to Saint Joseph

To you, O blessed Joseph, we have recourse in our distress and having implored the help of your most holy spouse we confidently invoke your patronage also.
By that love which bound you to the immaculate Virgin Mother of God, and by the fatherly affection with which you embraced the Child Jesus we humbly ask you to look kindly on the inheritance which Jesus Christ purchased with His blood, and assist us in our needs by your power and strength.
Most watchful guardian of the Holy Family, protect the chosen people of Jesus Christ; keep far from us, most loving father, all blight of error and corruption; mercifully assist us from heaven, most mighty defender, in our present conflict with the powers of darkness; and as of old you rescued the Child Jesus from the supreme peril of His life, so now defend God's holy Church from the snares of the enemy and all adversity. Keep us one and

all under your continual protection, in order that by your example and supported by your help, we may lead a holy life, die a happy death, and come at last to possess eternal blessedness in heaven. Amen.

Prayer to Saint Michael

Saint Michael the Archangel, Defend us in Battle, be our protection against the malice and snares of the devil.
May God Rebuke him we humbly pray.
And do thou, O Prince of the Heavenly host, by the Power of God, Thrust into hell Satan and all evil spirits who wander through the world for the ruin of souls. Amen.

Let us Pray

℣. *Pray for us, O Holy Mother of God.*
℟. *That we May Be Made Worthy of the Promises of our Lord Jesus Christ.*

Grant, we beseech Thee, O Lord God, that we Thy Servants, may Enjoy Perpetual Health of Soul and Body, and by the Glorious Intersection of the Blessed Mary, Always Virgin, be Delivered from present sorrow and Enjoy Eternal Happiness. Amen.

O God, Who by the Life, Death and Resurrection of Thy Only-Begotten Son, Hath Purchased for us the Rewards of Eternal Salvation, Grant, we beseech Thee, that Meditating on these Mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may Imitate what they Contain and Obtain what they Promise. Amen.

Through the Same Christ, Our Lord.
Amen.

Litany of St Joseph

Sign of the Holy Cross

By the Sign of the Holy † Cross, Deliver us from † our enemies † O Thou our God. In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen.**

℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Have Mercy on us.*
℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Hear us.*
℣./℟. Christ, *Graciously Hear us.*

℟. *Have Mercy on us.*
℣. God, the Father of Heaven.
℣. God, the Son, Redeemer of the World.
℣. God, the Holy Spirit.
℣. Holy Trinity, One God.

℟. *Pray for us.*
Holy Mary,
Saint Joseph,
Illustrious son of David,
Light of Patriarchs,
Spouse of the Mother of God,
Guardian of the Redeemer,
Guardian of the Virgin's Modesty,
Provider for the Son of God,
Zealous Defender of Christ,
Servant of Christ,
Minister of Salvation,
Head of the Holy Family,
Joseph, Most Just,
Joseph, Most Chaste,
Joseph, Most Prudent,
Joseph, Most Brave,
Joseph, Most Obedient,
Joseph, Most Loyal,
Mirror of Patience,
Lover of Poverty,
Model for Workers,
Glory of Family Life,
Guardian of Virgins,
Cornerstone of Families,
Support in Difficulties,
Comfort of the Sorrowing,
Hope of the Sick,
Patron of Exiles,
Patron of the Afflicted,
Patron of the Poor,
Patron of the Dying,
Terror of demons,
Protector of the Holy Church,

℣. Lamb of God, who takes away the sins of the world.
℟. *Spare us, O Lord.*
℣. Lamb of God, who takes away the sins of the world.
℟. *Graciously Hear us, O Lord.*
℣. Lamb of God, who takes away the sins of the world.
℟. *Have Mercy on us, O Lord.*

℣. He made him master of his house,
℟. *And Prince of All His Possessions.*

Let us pray:

℣. O God, who in Your Inexpressible Providence were Pleased to Choose Saint Joseph as Spouse of Your Most Holy Mother, Grant, we pray, that we, who Revere Him as our Protector on Earth, May Be Worthy of His Heavenly Intercession. Who Live and Reign for Ever and Ever.
℟. *Amen.*

℣. Saint Joseph, ℟. *Pray for us.*
℣. Saint Joseph, ℟. *Pray for us.*
℣. Saint Joseph, ℟. *Pray for us.*

℣. Glory be to the ✠ Father, and to the Son, and to the Holy Spirit.
℟. *As it was in the Beginning, is Now, and will be Forever.* **Amen.**

Angelic Trisagion

Sign of the Holy Cross

In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen.**

℣. Thou O Lord wilt Open my lips.
℟. *And my mouth shall declare Thy Praise.*

℣. Incline unto my Aid O God.
℟. *O Lord make haste to Help me.*

℣. Glory be to the Father, and to the Son, and to the Holy Spirit.
℟. *As it was in the Beginning, is Now, and will be Forever.* **Amen.**

First Bead

Holy

Holy God, Holy Strong One, Holy Immortal One, Have Mercy upon us.

Our Father

Next Beads

Nine Times

℣. To Thee, O Blessed Trinity, be Praise, and Glory, and Thanksgiving, for Ever and Ever!
℟. Holy, Holy, Holy Lord, God of Hosts. Heaven and Earth are Filled with Thy Glory.

Tenth Bead

Glory Be

At the end of the Three Tens

God the Father Unbegotten, Only-Begotten Son, and Holy Spirit, the Comforter; Holy and Undivided Trinity, with all our heart and voice we Acknowledge Thee, we Praise Thee, and we Bless Thee: Glory to Thee Forever.

℣. **Let us Bless the Father, and the Son with the Holy Spirit.**

℟. **Be Praised and Exalted Above all things Forever.**

Let us Pray: Almighty, Ever-Living God, who has Permitted us Thy servants, in our Profession of the True Faith, to Acknowledge the Glory of the Eternal Trinity, and in the Power of that Majesty to Adore the Unity, Grant, that by Steadfastness in this same Faith, we may Be Ever Guarded against all adversity: through Christ our Lord. Amen.

Set us Free, Save us, Vivify us, O Blessed Trinity!

Trisagion to the Most Holy Trinity

Sign of the Holy Cross

I Believe, in the Holy Trinity,
I Love, to the Holy Trinity,
I Hope, in the Holy Trinity, Amen.

Come, Holy Spirit

Come, Holy Spirit,
and Send out from Heaven
the Ray of Your Light.

Come, Father of the Poor,
Come, Giver of Gifts,
Come, Light of hearts.

Greatest Comforter,
Sweet Guest of the Soul,
Sweet Consolation.

In labour, Rest,
in heat, Temperateness,
in tears, Solace.

O Most Blessed Light,
Fill the Inmost heart
of Your Faithful.

Without the Nod of Your Head,
there is nothing in man,
nothing that is Innocent.

Cleanse what is unclean,
Water what is parched,
Heal what is wounded.

Bend what is inflexible,
Warm what is chilled,
Correct what has gone astray.

Give to Your Faithful,
who Trust in You,
the Sevenfold Gift.

Give Virtue's Reward,
Give Salvation's End,
Give Joy Eternal.

Amen, Alleluia.

Invocation to the Holy Spirit

Come, O Holy Spirit, Fill the hearts of Thy faithful: and Kindle in them the Fire of Thy Love.

℣. Send Forth Thy Spirit, and they Shall Be Created.

℟. *And Thou shalt Renew the face of the earth.*

Let's Pray: O God, Who Did Instruct the hearts of Thy faithful by the Light of the Holy Spirit, Grant us in the Same Spirit to Be Truly Wise, and Ever to Rejoice in His Consolation. Through Christ, our Lord. Amen.

Offering

Let us Pray, Lord, for the State of the Holy Church and Its Princes, for the Exaltation of the Catholic Faith, for the Extirpation of Heresies, for Peace and Concord between the Christian Princes, for the Conversion of all Sinners**, for those who are Agonizing and in** Pilgrimage**, for the Most Blessed Souls of Purgatory, and for to the rest of the Pious Ends of** Our Holy Mother Church. **Amen.**

℣. Blessed Be the Holy, and Individual TRINITY, Now and Forever, and Forever and Ever.

℟. **Amen.**

℣. Thou O Lord wilt Open my lips.

℟. *And my mouth shall declare Thy Praise.*

℣. Incline unto my Aid O God.

℟. *O Lord make haste to Help me.*

℣. Glory be to the Father, and to the Son, and to the Holy Spirit.

℟. *As it was in the Beginning, is Now, and will be Forever.* **Amen.**

From the Sunday before Shrove Thursday to Holy Saturday (Lenten time), instead of Alleluia, we say: Praise be to You, Lord, King of Eternal Glory.

Act of Contrition

Most Loving God, Three in One, Father, Son and Holy Ghost, in Whom I Believe, in Whom I Hope, Whom I Love with all my Heart, Body and Soul, Senses and Powers: because Thou, my Father, my Lord and my God, Art Infinitely Good and Worthy to Be Loved above all things:

I am sorry, Most Holy Trinity,
I am sorry, Most Merciful Trinity,
I am sorry, Most Lovable Trinity, for having Offended Thee,

Solely because of Whom Thou Art, I Firmly Resolve and Give my Word never more to Offend Thee, and to Die rather than sin again.

I Hope that in Thy Infinite Goodness and Mercy, Thou Wilt Pardon all my sins, and Grant me Thy Divine Help to Persevere in True Love and Tender Devotion towards Thee, Oh Ever Most Loving Trinity. Amen.

Hymn

Now Doth the Fiery Sun Decline:
And so, O Perennial Light!, United,
Instills a Constant Love
For our Surrendered Souls.
In the Dawn we Praise You,
and also at Noon,
Sighing to Enjoy
your Sight in the Sky.
To the Father, to the Son and to You,
Spirit Who Gives Life,
Now and Always Give
Infinite Praise. Amen.

Prayer to God the Father

Oh Eternal Father! the Beginning and Source of all Good. Uncreated, Begotten, Center of All Happiness; I am Glad to See You so Superior to All Created, that my Understanding is Lost in the Ocean of Your Infinite Perfection. Grant us, United to the Angels, Archangels and Thrones, Celebrate Your Immense Power.

Oh, Eternal Father! Outside of your Possession, I See Nothing but Sadness and Torments.

You Are my Only Happiness, my Treasure and my Glory. Make It Never to Be Separated from You, so that I May Always Be Able to Praise Thee.

Our Father Hail Mary Glory Be

Nine Times

℣. Holy, Holy, Holy, Lord God of Hosts! Heaven and Earth are Full of the Majesty of Thy Glory.

℟. *Glory Be to the Father, Glory Be to the Son, Glory Be to the Holy Ghost.*

At the end, Once
Holy God, Holy Strong One, Holy Immortal One;
Deliver us, Lord, from all evil.

Prayer to God the Son

O Divine Son! In Everything Equal to the Father, Ineffable Truth, Safe Path and the Most Happy Life of man; I Glorify You for all Your Sovereign Attributes, and I Praise You for Your Infinite Mercies.

O my Jesus, I have Not been Your Disciple but by name! But Wanting to Be in Reality, Allow me to Join my Voice to that of Dominations, Principalities and Powers, and Extol your Infinite Wisdom with Them.

O Eternal Truth, Out of Which I See Nothing but tricks and lies! Ah! When Will the Time when You Speak to me Clearly Within Your Glory?

Our Father Hail Mary Glory Be

Nine Times

℣. Holy, Holy, Holy, Lord God of Hosts! Heaven and Earth are Full of the Majesty of Thy Glory.

℟. *Glory Be to the Father, Glory Be to the Son, Glory Be to the Holy Ghost.*

At the end, Once
Holy God, Holy Strong One, Holy Immortal One;
Deliver us, Lord, from all evil.

Prayer to God the Holy Ghost

O Paraclete Spirit! Who Proceeds from the Father and the Son, Uncreated Love, the Source of All Grace, the Center of All Sweetness, and yet so little Loved. At least I am Happy with the Most Ardent Love with Which the Virtues, Cherubim and Seraphim Love You.

Oh! Who Could Love You with all the men on Earth, as these Spirits Love You in Heaven!

O Love, O Gift of the Most High, Center of the Sweetness and Happiness of God Himself!

When Will You Pour Out Your Good like a Torrent on my Soul? When Will This Be? Oh my God, When Will It Be?

Our Father Hail Mary Glory Be

Nine Times

℣. Holy, Holy, Holy, Lord God of Hosts! Heaven and Earth are Full of the Majesty of Thy Glory.

℟. *Glory Be to the Father, Glory Be to the Son, Glory Be to the Holy Ghost.*

At the end, Once
Holy God, Holy Strong One, Holy Immortal One;
Deliver us, Lord, from all evil.

Antiphon

To Thee God Unbegotten Father, To Thee Only begotten Son, To Thee Holy Ghost the Paraclete, Holy and Undivided Trinity, with all our heart we Acknowledge, Praise and Bless Thee. To Thee be Glory for Ever and Ever.

℣. Let us Bless the Father, ✠ the Son and the Holy Ghost.

℟. *Let us Praise Him and Bless Him for Ever and Ever.*

Let's Pray

O Lord, God Triune, Grant us Always Thy Grace, Thy Charity and Communion with Thee, so that in Time and in Eternity we may Love and Glorify Thee, God the Father, God the Son and God the Holy Ghost, in One Divinity, for Ever and Ever. Amen.

Praises to the Most Holy Trinity

℟. *Every creature will Love and Glorify You.*
℣. Eternal Father, *Omnipotent God.*
℣. Divine Word, *Immense God.*
℣. Holy Spirit, *Infinite God.*
℣. Holy Trinity, *One True God.*
℣. King of the Heavens, *Immortal and Invisible.*
℣. Breeder, Conservator and Governor, *of everything Raised.*
℣. Our Life, *in Whom, of Whom, and for Whom We Live.*
℣. Divine Life, *and One in Three Persons.*
℣. Divine Heaven, *Majestic Celsitude.*
℣. Supreme Heaven of Heaven, *Hidden from men.*
℣. Divine Sun, *and Uncreated.*
℣. Most Perfect Circle, *of Infinite Capacity.*
℣. Divine Food, *of the Angels.*
℣. Beautiful Iris, *Bow of Clemency.*
℣. Light, First and Trinitarian, *that the World Illustrates.*

℟. *Deliver us, Triune Lord.*
℣. Of all evil, *of Soul and Body.*
℣. Of all sin, *and occasion of guilt.*
℣. Of Your Holy Wrath, *and Anger.*
℣. A Sudden, *and Unexpected Death.*
℣. Of the snares, *and vicinity of the devil.*
℣. From the spirit of impurity, *and its suggestion.*
℣. From concupiscence, *of the flesh.*
℣. From all anger, *hatred and malice.*
℣. From Pestilence, *Famine, War and Earthquake.*
℣. From Storm, *the sea and the land.*
℣. Of Enemies, *of the Catholic Faith.*
℣. Of our Enemies, *and their machinations.*
℣. Of Death, *Eternal.*
℣. For Your Unity in Trinity, *and Trinity in Unity.*
℣. For the Essential Equality, *of Your Persons.*
℣. By the Highness of Mystery, *of Your Trinity.*
℣. By the Ineffable Name, *of Your Trinity.*
℣. For the Wonder of Your Name, *One and Triune.*
℣. For How Much You Like Souls, *in Being Devoted to Your Most Holy Trinity.*
℣. For the Great Love, *so that You Free from evil the Peoples where there are some Devotees of Your Kind Trinity.*
℣. By Divine Virtue, *which, in the Devotees of Thy Most Holy Trinity, is Recognized by the demons Against themselves.*

℟. *We Beg You, Hear us.*
℣. We, *sinners.*
℣. That we Can Resist the devil, *with the Weapons of Devotion to Thy Trinity.*
℣. May You Beautify Your Image that Is in our Souls More every day, with the Colors of Your Grace.
℣. May all the Faithful Strive, *in Being Very Devoted to Your Most Holy Trinity.*
℣. That we May Obtain all the Happiness, *which Binds Your Devotees of the Ineffable Trinity.*
℣. That as we Confess the Mystery of Your Trinity, *the errors of the infidels will Be Destroyed.*
℣. May all Souls in Purgatory Enjoy Much Refreshment, *By Virtue of the Mystery of Your Trinity.*
℣. That You Deign to Hear us, *By Your Piety.*

At the end, Three Times
Holy God, Holy Strong One, Holy Immortal One;
Deliver us, Lord, from all evil.

Gifts and Offers

O Blessed Trinity! I Give You the Word to Try with all my Effort and Determination to Save my Soul, since You Created It in Your Image and Likeness, and for Heaven. And also for Your Love I Will Try to Save the Souls of my Neighbors.
To Save my Soul and Give You Glory and Praise, I know that I must Keep the Divine Law. I Give You the Word to Keep It as the pupil of my eyes. And I Will also Ensure, that others Keep It.
Here, on earth, I Will Exercise myself in Praise, and I Hope that later I Will do it with more Perfection in Heaven; And for this, I Will frequently Pray the Trisagion and the verse: *Glory to the Father, the Son and the Holy Spirit*. And I Will also Ensure that others Praise You. Amen.

Praises to the Most Holy Trinity

I

God, One and Triune,
to Whom Archangels, Cherubim,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

Rejoice, Gentle Deity,
in Your Incomprehensible Essence,
and in that, through Your Mercy,
You Pardon our wickedness;
for this Kindness,
in Mystical Sweet Chant,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

Oh Ineffable Trinity,
Supreme Good, Eternal, Uncreated,
Communicated to man
by Excess of Goodness!
And because in Eternity
You Rejoice so Much in Your Being,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

Rejoice, for Your Pure Light,
Though so Bright,
cannot be Comprehended
by any creature;
thus, upon Seeing Your Beauty,
with Sacred Awe and Charm,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

You are All-Powerful,
Wise, Immense, Creator,
Just, Rewarder,
Good, Merciful;
Prodigious in Your Saints,
You Have Been and Are; therefore,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

Rejoice that in Your Being
All Is Supreme, All Is Equal;
that unequal perfection
Cannot fit in You;
as this Sacred Trisagion Attests,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

Though blind, our Faith
Surpasses reason,
for, Illuminated by Revelation,
it is Seen;
all that We now See is an Enigma;
meanwhile,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

Our hope is Entrusted
to Your Divine Promise,
advancing towards the homeland
with Sure Confidence;
until it Attains this,
with the most Mellifluous Song,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

Your Exceedingly Amiable Goodness
Inflames our hearts,
this Flame Stemming
from Your Immense Charity;
Love, creatures, Love
Him Whom, by Loving so Much,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

May our Consolation Be
the Trisagion that Isaiah,
with most Gentle Melodies,
Heard Sung in Heaven,
where, with Fervent Longing,
to Strike Fear into hell,
God, One and Triune,
to whom Archangels, Cherubim,
Angels, and Seraphim
acclaim: Holy! Holy! Holy!

II

Sacred Ineffable Unity,
Worthy of Eternal Praise;
grant us Faith, Love and Hope,
Holy Trinity.

Eternal, Immense Lord,
Immutable and Incomprehensible,
the Omnipotent Creator
of the visible and invisible:
for with Affections of Love
we Proclaim Such Truth;
grant us Faith, Love and Hope,
Holy Trinity.

A God in Three Persons
the Christian must Confess,
and that the Son Became Human
for our Great Benefit:
in One Godhead,
Three Persons Alone;
grant us Faith, Love and Hope,
Holy Trinity.

The Father is Considered
to Not Beget Himself:
and since He does Not proceed from another,
Being the First Person:
thus, this Truth Venerates
Purely our Christianity;
grant us Faith, Love and Hope,
Holy Trinity.

The Son, in His Birth,
although the Arian may bark,
Is Born Equal to the Eternal Father
from His Understanding:
the Discerning and Attentive Christian
Confesses This Equality;
grant us Faith, Love and Hope,
Holy Trinity.

The Spirit of God
Owes His Being to the Father and the Son:
Being Thus One Same Holy Will
a Sacred Exercise of Two:
Oh! Holy Spirit,
You Proceed By Will;
grant us Faith, Love and Hope,
Holy Trinity.

As Holy Is the Eternal Father,
so Is the Son and the Love,
there is Neither Greater nor Lesser
in Such a Sovereign Triad:
although Three in One Government,
there is Only One Holiness;
grant us Faith, Love and Hope,
Holy Trinity.

Sacred Ineffable Unity,
Worthy of Eternal Praise;
grant us Faith, Love and Hope,
Holy Trinity.

III

Men in this valley,
to Scare Away their brokenness:
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

Isaiah Heard this Harmonious Trisagion
Sung by Celestial Hierarchies,
and he carefully announced it,
so that the Glorious man
may Join in this Song.
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

What Greater Joy and Comfort
Can God Grant us,
than the Ability to Sing Here
as it is Sung in Heaven?
Let us Continue Eagerly
with this Enchanting Voice.
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

Let us Sing to the Supreme King,
whom I Touch and See by Faith,
Famous Sun, my Delight,
One, Triune, Holy, and Faithful:
and so that our law
Persists without Brokenness.
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

Holy, Mighty, Immortal God.
All Creation Venerates You,
and at this Voice,
All infernal power Is Prostrated;
and if this Celestial Echo
Causes it Terror and Fear.
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

From lightning, hunger, and plagues,
earthquakes, and other evils,
the Trisagion Delivers, mortals,
from sudden death:
to Achieve in this Way,
Without cause for lamentation.
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

The Blessings that this Prayer
Grants to every mortal,
Not Even the Celestial Choir
Can Count them as They Are;
Through It, Glory, Honor, and Rest
are Given as a Gift.
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

Men in this valley,
to Scare Away their brokenness:
with the Heavenly Militia
acclaim: Holy, Holy, Holy.

Antiphon

Blessed Be the Holy and Undivided Trinity Who Creates and Governs all things, Now and Forever, for Ages without End. Amen.

℣. Let us Bless the Father, ✠ the Son and the Holy Ghost.
℟. *Let us Praise Him and Bless Him for Ever and Ever.*

O Almighty and Everlasting God, Who Hast Granted Thy Servants, in the Confession of the True Faith, to Acknowledge the Glory of Thy Eternal Trinity, and in the Power of Thy Majesty to Adore the Unity, we beseech Thee that, by Steadfastness in this Faith, we may be Evermore Defended from all adversity and every danger of Offending Thee. Through Christ Our Lord. Amen.

℣. The Lord Bless us, Keep us from all evil and Lead us to Eternal Life.
℟. *Amen.*

Holy, Holy, Holy

Twelve Sorrows - Promises

"*My eyes were full of tears when I contemplated the places in my Son's body destined for the nails as well as his future passion, and when I saw all the prophesies I had heard foretold by the prophets being fulfilled in Him. And now I look around at everyone who is in the world to see if there happens to be some who might have compassion on me and be mindful of my sorrow, but I find very few who think about my sorrow and tribulation. This is why, my daughter, although I am forgotten and neglected by many people, you must not forget me! Look at my struggles and imitate them as far as you can! Contemplate my sorrow and tears and be sorry that the friends of God are so few. Stand firm! Look, my Son is coming.*" *Rev. St Bridget of Sweden b. 2, ch. 24.*

"Jesus Christ Himself revealed to Blessed Veronica of Binasco, that, He is more pleased in seeing His Mother compassionated than Himself." He said to her: '*My daughter, tears shed for My Passion are dear to Me; but as I loved My Mother Mary with an immense love, the meditation on the torments which She endured at My death is even more agreeable to Me.*'" (...) Pelbart relates, that it was revealed to St. Elizabeth of Hungary, that St. John the Evangelist, after the blessed Virgin was assumed into heaven, desired to see her again.

This favor was granted him ; his dear mother appeared to him, and Jesus Christ with her ; and he then heard Mary asking of her Son some peculiar grace for those who were devoted to her dolors ; and Jesus promised her for them the four following special graces:

I. That those who invoke the divine mother by her sorrows, before death will merit to obtain true repentance of all their sins.

II. That he will protect such in their tribulations, especially at the hour of death.

III. That he will impress upon them the memory of his passion, and that they shall have their reward for it in heaven.

IV. That he will commit such devout servants to the hands of Mary, that she may dispose of them according to her pleasure, and obtain for them all the graces she desires."

St. Alphonsus de Liguori, The Glories of Mary, Discourse IX, On the Dolors of Mary.

In addition to these four graces there are also seven promises attached to the practice of daily praying seven Hail Marys while meditating on Our Lady's Tears and Sorrows, according to the Tradition these seven promises were revealed to St. Bridget of Sweden:

I. "*I will grant peace to their families.*"

II. "*They will be enlightened about the divine Mysteries.*"

III. "*I will console them in their pains and I will accompany them in their work.*"

IV. "*I will give them as much as they ask for as long as it does not oppose the adorable will of My divine Son or the sanctification of their souls.*"

V. "*I will defend them in their spiritual battles with the infernal enemy and I will protect them at every instant of their lives.*"

VI. "*I will visibly help them at the moment of their death — they will see the face of their Mother.*"

VII. "*I have obtained this grace from My divine Son, that those who propagate this devotion to My tears and sorrows will be taken directly from this earthly life to eternal happiness, since all their sins will be forgiven and My Son will be their eternal consolation and joy.*"

Twelve Sorrows of the B. Virgin Mary

Sign of the Holy Cross

Creed

Our Father Hail Mary Glory Be Fatima

Pre-1968 Indulgence of 100 days; PIUS IX, 1847 Raccolta.

HAIL MARY, Plenty of Sorrows,
the Crucified is with Thee:
Tearful Art Thou amongst women,
and Tearful is the Fruit of Thy Womb, Jesus.
Holy Mary, Mother of the Crucified,
Shed Tears for us, Crucifiers of Thy Son,
now and at the Hour of Our Death.
Amen.

First Sorrow

The Affliction that Caused to Her Tender Heart, the Prophecy of the elderly Simeon.

Hail, Sweet Mother of Christ, who Grieved with a Sad Heart,
Taught by Simeon, from the Cruel Edge of Death.
Be Mindful of this Pain, now and at all times,
Make me Piously Remember the Suffering of Your Beloved Son.

"[21]And after eight days were expired, that the child should be circumcised; his name was called JESUS, which was called by the Angel, before that he was conceived in the womb. [22]And after the days were fully ended of her purification[10435] according to the law of Moyses, they carried him into Jerusalem, to present him to our Lord [23]*(as it is written in the law of our Lord, That every male opening the matrice, shall be called holy to the Lord.)* [24]and to give a sacrifice according as it is written in the law of our Lord, *a pair of turtles, or two young pigeons*.

[25]And behold there was a man in Jerusalem named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. [26]And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the CHRIST of our Lord. [27]And he came in Spirit into the temple. And when his parents brought in the child JESUS, to do according to the custom of the Law for him, [28]he also took him into his arms, and blessed God, and said:

[29]*NOW THOU doest dismiss thy servant O Lord, according to thy word*[10436] *in peace.* [30]*Because mine eyes have seen thy SALVATION,* [31]*Which thou hast prepared before the face of all peoples:* [32]*A light to the revelation of the Gentiles, & the glory of thy people Israel.*

[33]And his father and mother were marveling upon those things which were spoken concerning him. [34]And Simeon blessed them, and said to MARY his mother:

Behold this is set unto the ruin, and unto the resurrection of many in Israel, & for a sign which shall be contradicted[10437]*,* [35]*and thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed*[10438].

[36]And there was Anne a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far striken in days, and had lived with her husband seven years from her virginity. [37]And she was a widow until eighty and four years; who departed not from the temple, by fastings and prayers serving night and day. [38]And she at the same hour suddenly coming in, confessed to our Lord; and spake of him to all that expected the redemption of Israel.

[39]And after they had wholly done all things according to the law of our Lord, they returned into Galilee, into their city Nazareth." Lk 2:21-39.

"*When I looked upon him and contemplated his beauty, knowing myself to be unworthy of such a son, joy seeped through my soul like drops of dew. When I contemplated the places where, as I had learned through the prophets, his hands and feet would be nailed at the crucifixion, my eyes filled with tears and my heart was torn by sadness. My Son looked at my crying eyes then and became deathly saddened. When I contemplated his divine power, I was consoled again, realizing that this was the way He wanted it and so it was the right way, and I conformed all my will to his. So my joy was always mixed with sorrow.*" Rev. b. 1 ch. 10.

Holy Mother, Offer this Sorrow to the Holy Divine Trinity: For those who do Not Know God, for those who do Not Know His Holy Son, for those who do Not Know the Holy Paraclete, for those who do Not Know You. *Hail Mary.*

Second Sorrow

The Anguish that Her Most Sensitive Heart Suffered in the Flight and Stay in Egypt.

Hail, Sweet Mother of Christ, who Fled to Egypt,
there You Wept, without your Acquaintances,
and You were Consumed by Labor,
Now, I Beseech You, Remember Your Exile and Your Son,
Give me to You and Your Son After this Exile.

"[13]And after they were departed, Behold an Angel of our Lord appeared in sleep to Joseph, saying: *Arise, & take the child and his mother, and fly into Aegypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.*

[14]Who arose, & took the child and his mother by night, and retired into Aegypt[9912]: and he was there until the death of Herod: [15]that it might be fulfilled which was spoken of our Lord by the Prophet,[9913] saying: *Out of Aegypt have I called my Son.*" Mt 2:13-15.

"*I told you about my sorrows. Not least among them was the sorrow I felt when I carried away my Son on our flight into Egypt and when I heard how the innocent boys were killed and how Herod was pursuing my Son. Although I was familiar with the scriptures about my Son, still my heart was filled with sadness and sorrow because of the great love I bore for him.*" Rev. b. 6 ch. 43.

Holy Mother, Offer this Sorrow to the Holy Divine Trinity: For the Persecuted, for the Forgiveness and the Conversion of the Persecutors. *Hail Mary.*

Third Sorrow

The Agonies that Her Solicitous Heart Experienced in the Loss of Her Son Jesus.

Hail, Sweet Mother of Christ, who Grieved with a Sad Heart,
Seeking Your Illustrious Son,
Lost for three days. For this, Your Sadness,
Make me Fully Found Through His Grace by You,
Persevering Constantly.

"[41]And his parents went every year unto Jerusalem, at the solemn day of Pasch. [42]And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day; [43]and having ended the days, when they returned, the child JESUS remained in Jerusalem: and his parents knew it not[10439]. [44]And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance.

[45]And not finding him, they returned into Jerusalem, seeking him. [46]And it came to pass, after three days they found him in the temple sitting in the midst of the Doctors, hearing them and asking them. [47]And all were astonished that heard him, upon his wisdom & answers.

[48]And seeing him, they wondered. And his mother said to him: *Son, why hast thou so done to us? Behold thy father and I sorrowing did seek thee*. [49]And he said to them: *What is it that you sought me? Did you not know, that I must be about those things which are my Father's?* [10440]

[50]And they understood not[10441] the word that he spake unto them. [51]And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart[10442]. [52]And JESUS proceeded in wisdom[10443] and age, and grace with God and men." Lk 2:41-52.

"Christ and the Blessed Virgin together, on one occasion, granted a revelation. For when she, Beate Benvenuta Bojani *(1292)*, was afflicted with that ailment in which, for many years, she could not move from his place and sat in his chair, where she lived sitting day and night for some years because she could not lie down; she began to contemplate and ponder how great was the pain of the Blessed Virgin in those three days when, in sorrowful search, the child Jesus remained in the Temple. And desiring to associate herself with the Blessed Virgin in such pain, because in the time of her life she was accustomed to sorrows, she sought in turn the pains of the flesh, fleeing prosperity and bodily health. And she began to earnestly pray to the Lord Jesus Christ and the Blessed Virgin that She would deign to grant her this gift: that she should feel the predicted pain of the Blessed Virgin. And behold, on one occasion, a certain honorable and devout lady appeared to she with a beautiful and elegant little boy, who began to walk around her chamber. In his appearance and conversation, she began to delight magnificently. And sometimes seeking to touch him, he would withdraw from her; and suddenly both disappeared. And behold, a violent pain with tears invaded her, and it began to grow continually and to afflict her so vehemently that she could receive no consolation; and it seemed to her that her soul wanted to leave her body. Therefore, compelled, she invoked the Blessed Virgin, asking for help, for she could endure no more. And after three days, the Blessed Virgin appeared to her with her little Son and placed the Son in her arms; and then all pain and bitterness receded, and a marvelous consolation was restored to her. And the Blessed Virgin said to her: *You wanted to feel my pain, which I had in the loss of my Son, and you felt it; but do not seek the like again.*" Vita Beatae Benvenutae Bojanae, Fr Jo Franc Bernardi Mariae de Rubeis, 1757, chp. XII, p. 51.

Holy Mother, Offer this Sorrow to the Holy Divine Trinity: for the Victims of Violence and Disasters, for the Disappeared, for the Immigrants, for the Consolation of the Families. *Hail Mary.*

Fourth Sorrow

The Consternation that Her Maternal Heart Felt, when Finding Her Son Jesus Carrying the Cross.

Hail, Sweet Mother of Christ,
who, Grieving and Weeping, Saw Your Sweet Jesus Captured,
Bound, and Direly Struck, Full of insults.
Remembering this Sadness, Mother of Mercy,
Preserve me from the snares of the demon and from disgrace.

"[24]And Pilate adjudged their petition to be done. [25]And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but JESUS he delivered to their pleasure.

[26]And when they led him, they took one Simon of Cyrene coming from the country: and they laid the Cross upon him to carry after JESUS[10716]. [27]And there followed him a great multitude of people, and of women which bewailed and lamented him. [28]But JESUS turning to them, said:

Daughters of Jerusalem, weep not upon me, but weep upon your selves, and upon your children[10717]. [29]*For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, & the paps that have not given suck.* [30]*Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* [31]*For if in the green wood they do these things, in the dry what shall be done?*[10718]

[32]And there were led also other two malefactors with him, to be executed." Lk 23:24-32.

"*They had no patience with him to let him get dressed, but pushed and dragged him to hurry him on. As my Son was being led off like a thief, he dried the blood from his eyes. Once he was sentenced, they placed the cross on him to carry. He did carry it for a while, but then someone came along and undertook to carry it for him. As my Son was going to the place of his passion, some people struck him on the neck, while others hit him in the face. He was hit so hard and with so much force that, although I did not see who hit him, I heard the sound of the blow clearly.*" Rev. b. 1 ch. 10.

"When the Son of the Virgin warned that "*You shall seek me and you shall not find me,*" the tip of the sorrowful sword pricked her heart sharply. When he was betrayed by his own disciple and, as was his will, captured by the rivals of truth and justice, that painful sword pierced the surface of the Virgin's heart and forcefully passed through her soul, inflicting grievous pain on her whole body. With every suffering and insult flung at her beloved Son, the sword was roughly twisted in her soul.

She saw her Son being cruelly boxed on the ears by impious hands and impiously scourged, sentenced to a shameful death by the Jewish leaders as all the people cried out, "*Crucify the traitor!*" She saw him with hands bound being led to the place of his suffering. Some men went before him as he wearily carried the cross on his shoulders, and they dragged him along with ropes behind them. Others went along beside him and urged him on with blows, treating that most innocent lamb like a ferocious beast. As Isaiah foretold, he was as patient in all his sufferings *as a dumb sheep led to slaughter, like a silent lamb before its shearers, opening not his mouth.* Just as he was full of patience, so too with utmost patience his blessed Mother endured all her afflictions.

A lamb follows its mother wherever it is led by her, but the Virgin Mother followed her Son as he was led to the place of torture.

When she saw her Son being mocked with a crown of thorns, his face bloodied and his cheeks red with rough blows, she let out a deep sigh of sorrow and her own cheeks lost their color in her great sorrow. As the blood flowed over his whole body during the scourging, the water of countless tears streamed out of her eyes." Rev. b. 11 ch. 18.

Holy Mother, Offer this Sorrow to the Holy Divine Trinity: For those who Love God, for those who Wait in God, for those who Need God, for those who Cry Out to God, for those who our Lord Jesus Christ Gave Himself to the Holy Cross to Save and Take Before God. *Hail Mary.*

Fifth Sorrow

The Martyrdom of Her Generous Heart, Assisting Her Son Jesus in His Agony.

Hail, Sweet Mother of Christ, who Sorrowful and Weeping
Saw Jesus, Beautifully Bound to the Cross,
Made as if leprous. Through this Such Strong Pain,
and Through the Death of Your Son,
in the Final Hour of Death Be with me, Dearest.

"[16]Then therefore he delivered him unto them for to be crucified. And they took JESUS, and led him forth. [17]And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew Golgotha[11073]. [18]Where they crucified him, and with him two others, on the one side & on the other, and in the midst JESUS.

[19]And Pilate wrote a title also: and he put it upon the cross. And it was written, *JESUS OF NAZARETH THE KING OF THE JEWS.* [20]This title therefore many of the Jews did read: because the place where JESUS was crucified, was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. [21]The chief Priests therefore of the Jews said to Pilate: *Write not, The King of the Jews; but that he said, I am King of the Jews.* [22]Pilate answered: *That which I have written, I have written.*

[23]The soldiers therefore when they had crucified him, took his garments *(and they made four parts, to every soldier a part)* & his coat. And his coat was without seam, wrought from the top through out. [24]They said therefore one to another: *Let us not cut it, but let us cast lots for it whose it shall be.* That the scripture might be fulfilled saying: *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers did these things[11074].

[25]And there stood[11075] beside the cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. [26]When JESUS therefore had seen his mother and the Disciple standing whom he loved, he saith to his mother: *Woman, behold thy son*[11076]. [27]After that, he saith to the Disciple: *Behold thy mother.* And from that hour the Disciple took her to his own[11077].

[28]Afterward JESUS knowing that all things were now consummate, that the scripture might be fulfilled, he saith, *I thirst*[11078]. [29]A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. [30]JESUS therefore when he had taken the vinegar, said: *It is consummate*[11079]. And bowing his head, he gave up the ghost." Jn 19:16-30.

"*When I got up, I saw my Son hanging there in misery and, in my thorough dismay, I, his most unhappy Mother, could hardly stand on my feet due to grief.*

Seeing me and his friends weeping inconsolably, my Son cried out in a loud and doleful voice to his Father, saying, 'Father, why have you abandoned me?' It was as if to say: 'There is no one who takes pity on me but you, Father.' At that stage his eyes looked half-dead, his cheeks were sunken, his face mournful, his mouth open and his tongue bloody. His stomach was sucked in toward his back, all the liquid having been consumed, as if he had no vital organs. All his body was pale and languid due to the loss of blood. His hands and feet were rigidly extended, being pulled toward the cross and shaped like the shape of the cross. His beard and hair were completely covered with blood.

There he stood, bruised and livid, and only his heart was still fresh, since it was of the best and strongest constitution. From my flesh he had received a most pure and well-wrought body. His skin was so thin and tender that if it was even slightly

scourged the blood would flow out immediately. His blood was so fresh that it could be seen in his pure skin. Precisely because he had the very best constitution, life contended with death in his wounded body. At certain moments the pain in the limbs and sinews of his wounded body rose up to his still vigorous and unbroken heart and inflicted incredible pain and suffering on him. At other moments the pain went down from his heart into his wounded limbs and, in so doing, bitterly prolonged his death.

Surrounded by these sorrows, my Son looked at his friends who were weeping and who would rather have borne his pain themselves through his help or have burned in hell forever than to see him tortured so. His sorrow at his friends' sorrow exceeded all the bitterness and tribulations that he had endured in body and heart, due to the tender love he had for them. Then, out of the exceeding bodily anguish of his human nature, he cried out to the Father: 'Father, into your hands I commend my spirit.'

When I, his most sorrowful Mother, heard those words, my whole body shook with the bitter pain of my heart. As often as I have thought on that cry since then, it has still remained present and fresh in my ears. As his death drew near and his heart burst from the violence of the pain, his whole body convulsed and his head raised itself a little and then drooped back down again, his mouth fell open and his tongue could be seen to be all bloody. His hands pulled back a little from the place of perforation and his feet had to bear more of the weight of his body. His fingers and arms stretched themselves out somewhat and his back stiffened tightly against the cross." Rev. To Saint Bridget. b. 1 ch. 10.

"When she saw her Son being cruelly stretched out on the cross, all her physical strength began to fail her. When she heard the sound of hammering as his hands and feet were pierced by iron nails, the Virgin's senses failed her and the intensity of her pain made her fall to the ground as though dead. When the Jews gave him sour wine mixed with gall to drink, the Virgin felt her own tongue and palate dry up in the anxiety of her heart, and she could not even move her blessed lips to speak. When she heard the mournful voice of her Son saying, "*My God, my God, why have you abandoned me?*," and saw his whole body stiffen as he lowered his head and breathed his last, bitter pain seized her heart and every joint in her body remained motionless." Rev. b. 11 ch. 18.

Holy Mother, Offer this Sorrow to the Holy Divine Trinity: For the Holy Catholic Church, for his Holiness the Pope and for his Intentions, for the Poor Souls in Purgatory, especially the Most Needy. *Hail Mary.*

Sixth Sorrow

The Wound that Her Pious Heart Suffered, in the Spear that Pierced The Side of Her Son Jesus.

Hail, Sweet Mother of Christ, who Received from the Cross
Jesus Already Dead, Wounded, Full of the Tears of the Devout.
With Your Wounds of Clemency, Support us, Mother of Grace,
Along with all the Faithful Seeking Solace.

"[31]The Jews therefore *(because it was the Parasceve)* that the bodies might not remain upon the cross on the Sabboth *(for that was a great Sabboth day)* they desired Pilate that their legs might be broken, and they might be taken away.

[32]The soldiers therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him. [33]But after they were come to JESUS, when they saw that he was dead, they did not break his legs, [34]but one of the soldiers with a spear opened his side, & incontinent there came forth blood and water.

[35]And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe[11080]. [36]For these things were done that the scripture might be fulfilled: You shall not break a bone of him[11081]. [37]And again another scripture saith: They shall look on him whom they pierced[11082]." Jn 19:31-37.

"*Then some people said to me: 'Mary, your Son is dead.' Others said: 'He has died but he will rise again.' As everyone was going away, a man came and drove a lance into his side with such force that it almost went out the other side. When the spear was withdrawn, its point appeared red with blood. And it seemed to me as if my own heart had been pierced when I saw my beloved Son's heart pierced.*" Rev. To Saint Bridget. b. 1 ch. 10.

"Surely, it was no small miracle God worked that the Virgin Mother did not give up her spirit though wounded inwardly by such intense pain. She beheld her beloved Son naked and bleeding, alive and dead, pierced by a lance, and everyone mocking him as he hung there among thieves, and almost all those who knew him running away, many of them disgracefully losing the right way of faith. In the same way as her Son endured the harshest of deaths more than anyone in the world, so his Mother bore the harshest suffering in her blessed soul." Rev. b. 11 ch. 18.

Holy Mother, Offer this Sorrow to the Holy Divine Trinity: For the Forgiveness of sins, for the Conversion of Sinners, because the Mercy of God is Poured Out, Before the Day of Warning, Along with his Righteousness that Is Holy. *Hail Mary.*

Seventh Sorrow

The Desolation and Abandonment that Her Most Loving Heart Suffered in the Burial of Her Son Jesus.

Hail, Sweet Mother of Christ,
who After the Death of Christ, Often Witnessed with Sorrow
all the Places of His Martyrdom, Full of Sighs.
For the Pains which You Suffered when you Saw these Places,
Thus After Transient things, Grant me a Place in Glory.

"[44]And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. [45]And the sun was darkened; and the veil of the temple was rent in the midst. [46]And JESUS crying with a loud voice, said: *Father, into thy hands I commend my Spirit*. And saying this, he gave up the ghost[10722].

[47]And the Centurion seeing that which was done, glorified God, saying: *Indeed this man was just*[10723]. [48]And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. [49]And all his acquaintance stood a far off[10724], and the women that had followed him from Galilee, seeing these things.

[50]And behold a man named Joseph, which was a Senator, a good man and a just[10725]. [51]He had not consented to their counsel and doings, of Arimathaea a city of Jewry, who also himself expected the Kingdom of God[10726]. [52]This man came to Pilate, and asked the body of JESUS. [53]And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. [54]And it was the day of Parasceve, and the Sabboth drew near[10727].

[55]And the women that were come with him from Galilee, following after, saw the monument, and how his body was laid. [56]And returning they prepared spices and ointments: and on the Sabboth they rested according to the commandment." Lk 23:44-56.

"*Then he was taken down from the cross. I took his body on my lap; it was like a leper's, all livid. His eyes were lifeless and full of blood, his mouth as cold as ice, his beard like twine, his face grown stiff. His hands had become so rigid that they could not be bent farther down than to about his naval.*

I had him on my knee just as he had been on the cross, like a man stiff in all his limbs. After that they laid him in a clean linen and with my linen cloth I dried his wounds and his limbs and then closed his eyes and mouth, which had been opened when he died. Then they placed him in the sepulcher." Rev. b. 1 ch. 10.

"When he died, the Son of God opened the gates of heaven and mightily rescued his captive friends in hell. When she revived, the Virgin fully kept the true faith until her Son's resurrection and led many of those poor souls who had lost their way back to the right path of faith. Her dead Son was taken down from the cross, wrapped in a burial shroud and laid in a grave like other corpses. Then everyone went away from him and few believed that he would rise again. Then, too, the sting of sorrow left the Mother's heart and consoling joy softly began to reawaken within her. She knew that her Son's trials were completely at an end and that, with his divine and human natures, he would rise again to eternal glory on the third day and that, from then on, he would and could suffer no more." Rev. To Saint Bridget. b. 11 ch. 18.

Holy Mother, Offer this Sorrow to the Holy Divine Trinity: In Repair by the Hardness of our Hearts. *Hail Mary.*

Pray for us, Mother of the Crucified,
that we May Be Made Worthy of the Promises of Christ.

Eighth Sorrow

The Stone Seals the Entrance to the Tomb of Her Son Jesus.

Hail, Mother of Christ, that You Suffered, when the Stone Sealed the Entrance of the Most Holy Sepulchre, Forbidding You to Observe the Body of Your Most Holy Divine Son Jesus.

"*How I would rather have been placed in there alive with my Son, if it had been his will!*" Rev. b. 1 ch. 10.

"*In the same way, although no sorrow could compare with my sorrow over the death of my Son, still I rejoiced in my soul because I knew my Son would no longer die but would live forever. Thus my sorrow was mixed with a measure of joy. I can truly say that there were two hearts in the one grave where my Son was buried. Is it not said: 'Where your treasure is, there is your heart as well'? Likewise, my heart and mind were constantly going to my Son's grave.*" Rev. b. 2 ch. 21. *Hail Mary.*

Ninth Sorrow

Return on the Path and Footprints of the Passion of Her Son Jesus.

Hail, Mother of Christ, who Suffered, when Returning Along the same Path and the Living Traces of the Passion, of your Most Holy Divine Son Jesus.

"*These things done, dear John came and brought me to his house.*" Rev. b. 1 ch. 10.

"*… I saw that the place where my Son had been standing was covered with blood, and by his footprints I could tell which way he walked, for the ground seemed to be soaked with blood wherever he went.*" Rev. b. 1 ch. 10. *Hail Mary.*

Tenth Sorrow

Vigil while Waiting for the Resurrection, Accompanied by the Instruments of the Passion of Her Son Jesus.

Hail Mother of Christ, You Have Suffered through the Vigil in the Expectation of the Resurrection of the Lord, Accompanied by the Instruments of the Passion of Your Most Holy Divine Son Jesus.

"*See, then, my daughter, what my Son has endured for you!*" Rev. b. 1 ch. 10.

"*After my Son's death, I, the Mother of God, was saddened with a sorrow beyond understanding, but, palpable to my touch, he appeared to me before appearing to anyone else, and he comforted me and reminded me that he would be seen ascending into heaven. Although this is not in scripture because of my humility, it is nonetheless the truth of the matter that when my Son arose he appeared to me first before anyone else.*" Rev. b. 6 ch. 94. *Hail Mary.*

Eleventh Sorrow

The Indifference and Contempt towards Her Divine Son Jesus.

Hail Mother of Christ, who Suffers due to the Indifference and Contempt of humanity, towards your Most Holy Divine Son Jesus.

"*At the time I could hear some people saying that my Son was a thief, others that he was a liar, still others that no one was more deserving of death than my Son. My sorrow was renewed from hearing all this.*" Rev. b. 1 ch. 10. *Hail Mary.*

Twelfth Sorrow

The Daily and Constant Offenses towards the Most Holy Divine Trinity.

Hail, Mother of Christ, who Suffers due to the Daily and Constant Offenses of humanity, towards the Blessed Divine Trinity.

"*Sixth, I felt sorrow over the hardships suffered by the apostles and friends of God—their suffering was my suffering and I was always fearful and full of sorrow. I was fearful that they might give way to temptation in their sufferings. I was full of sorrow that the words of my Son met with contradiction everywhere. Although God's grace always remained with me and my will was conformed to the will of God, still my sorrow was continuous, being yet mingled with consolation, until the time when I was assumed body and soul to be with my Son in heaven.*

Therefore, my daughter, do not let this sorrow disappear from your soul, because very few persons would attain heaven unless there were hardships and pain." Rev. b. 6 ch. 57. *Hail Mary.*

In Honor now of all these
and of the other Sorrows
which you ever Bore,
for your Son, Virgin of Sad Heart,
Committing my misery to You, Keep my Soul:
and Always Be to everyone
a Sweet Helper in Sorrows.

Oh Merciful, Oh Pious,
Oh Sweet Virgin Mary.

In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen.**

[10435] 22 ss. The Immaculate Virgin did not have to "purify herself": however, she submitted, like Jesus Christ, to the Jewish law that prescribed the purification of the mother within 40 days. The offering is that of the poor (Ex. 13, 2; Lv. 12, 2-8).

[10436] 29. Simeon's prayer is the "Nunc Dimittis", which is prayed in the office of Complines.

[10437] 34. Contradiction: It is the great mystery of the entire Gospel. See how this mystery acts, in Mt. 13, 5-7. Cf. 7, 23 and note.

[10438] 35. By the prophecy of Simeon, the presentiment of an infinitely painful mystery in the life of his Son is awakened in the soul of Mary. Until then she had heard only the words of Gabriel who announced to him the throne of his Father David (1, 32). Simeon confirms them in v. 32, but introduces a sword—the rejection of the Messiah for Israel (v. 34)—whose immense tragedy will know Mary at the foot of the cross. Cf. Jn. 19, 25 and note.

[9912] 14. Some eight or ten journeys on the way through the desert separate Egypt from Palestine. Saint Joseph is a model of the virtue of obedience. Without uttering excuses, so obvious in such a trance, he instantly abandons the native country and obeys the holy will of God, which for him had reserved the most painful tasks. To his obedience and humility corresponds his glory and power in heaven.

[9913] 15. See Hosea 11, 1 and Explanatory Note.

[10439] 43. Mary was able to believe that the boy came in the group of men.

[10440] 49. The Will of the Father is everything to Jesus. How could oppose her family love?

[10441] 50. They did not understand: On this mystery of the ignorance of Mary, see v. 35; 1, 55 and notes. Mary, then, despite being who she was, lived in faith like Abraham (Rm. 4, 18). of that faith that is the life of the righteous (Rm. 1, 17); of that faith that Elizabeth praised him as his virtue par excellence (1, 45).

[10442] 51. He kept all these words, "as well as ruminating and meditating them very diligently" (S. Bede). See v. 19 and Cap. 11, 28. From this statement by the evangelist, it is believed that he heard from Mary's lips many things, especially those related to the childhood of Jesus, which S. Luke is the only one to refer to.

[10443] 52. He grew up in wisdom: it does not mean that Jesus had her less at any time, but that he was manifesting it, as it was convenient for each age of his most holy life.

[10716] 26. From the text some deduce that Cyrenean's help only increased the weight of the cross on the shoulder of the divine Lamb, when lifting the lower extremity behind him. See Mk. 15, 21 and note.

[10717] 28. The last warning of the Lord! Among the women who cried was perhaps that "Veronica" who, according to an ancient tradition, extended a canvas to Jesus to cleanse his face. The same tradition narrates that Mary, the Blessed Mother of Jesus, also accompanied by St. John, met her son on the Via Dolorosa.

[10718] 31. The dry wood burns more (Jn. 15, 6). If the innocent suffers so much for rescuing the guilt of men, what will the guilty not deserve if they despise that redemption? See Heb. 6, 4 s.; 10, 26 ss.

[11073] 17. The skull: that means Calvary: place of the skull. According to the Jewish legend, it is the place where Adam was buried. He was out of town; Only later was the site incorporated into the ring road. Today it is part of the Church of the Holy Sepulchre.

[11074] 24. See Ps. 21, 19.

[11075] 25. He was standing: the first thing that must be imitated in it is that faith that Elizabeth had pointed out to her as her great bliss (Lk. 1, 45). Mary's faith does not hesitate, although humanly everything divine seems to fail here, for the prophecy of the angel had promised her the throne of David for her son (Lk. 1, 32), and that of Simeon (Lk. 2, 32), which he was to be no only "light to be revealed to the nations" but also "the glory of his people of Israel" that in such a way rejected him and gave him death through Roman power. "Just of faith" (Rom. 1, 17) And Mary kept the words meditating them in her heart (Lk. 2, 19 and 51; 11, 28) and believed against all appearance (Rm. 4, 18), as well as Abraham, the father of those who believe, did not doubt the promise of a very large offspring, even when God commanded him to kill the only son of his old age who should give him that offspring. (Gn. 21, 12; 22, 1; Sir. 44, 21; Heb. 11, 17-19).

[11076] 26. He said to his mother: Woman: Never, nor in Cana (2, 4), nor at this moment when "a sword crosses the soul" of Mary (Lk. 2, 35), never gives her this sweet name of mother herself. in Mt. 12, 46-50; Lk. 2, 48-50; 8, 19-21; 11, 28—the few passages in which he deals with it—confirm his efforts to exclude all sentimentality from our spiritual life, and accentuate instead the seal of humility and retreat that characterizes "the slave of the Lord" (Lk. 1, 38) Notwithstanding that he, throughout his childhood, was "subjected" to her and Joseph (Lk. 2, 51). As for the spiritual motherhood of Mary, which has been deduced from this passage, Pius X makes it derive from the incarnation of the verb (enc. ad diem illum), extending it from Christ to his entire mystical body. Cf. GA. 4, 26.

[11077] 27. In the great and mysterious silence that the Scripture holds about Mary, nothing tells us after this, but, faithful to the instructions of Jesus (Lk. 24, 49), she persevered in prayer in the Cenacle with the Apostles, after ascension (Acts 1, 13 s.), and no doubt also at Pentecost (Acts 2, 1). Not even a word about his encounter with Jesus when he was resurrected! However, the belief in the assumption of Mary is firm, that is, its ascent to heaven in soul and body, supposing that, by resurrecting it, its tomb was left empty, although there is no historical certainty regarding the tomb; And it is clear that God may well have exempted her from death, as many also believed of that beloved disciple who was with her (Jn. 21, 22 ss. and note); For being, from her conception, Immaculate (in anticipation of the merits of Christ) Mary was free from sin, without which death would not have entered the world (Rom. 5, 12; Wis. 1, 16; 2, 24; 3, 2 and notes). However, he died, in the likeness of his son.

[11078] 28. All the prophecies about the Passion were fulfilled, especially Psalms 21 and 68 and Isaiah Cap. 53, including the distribution and raffle of the garments by the soldiers, which Jesus witnessed, still alive, from the cross.

[11079] 30. God's plan to redeem man is fulfilled. If we take the trouble to reflect that God does not work uselessly, we will ask ourselves what could move him to give his Son, that it is everything for him, since it would have been enough for him to say a word for the forgiveness of men, according to him he himself said when he declared freedom of He sympathizes with whoever he wanted, and to make mercy to the one he had pityed (Ex 33, 19; Rm. 9, 15), since for him "everything is possible" (Mk. 10, 27). And if, from that infinite contribution of the Father to our redemption, we pass to that of the Son, we also see that, being able to save, as Sto says. Thomas, one and a thousand worlds, with a single drop of his blood, Jesus preferred to give us his entire life of holiness, his passion and death, of insurmountable bitterness, and wanted with the thrown to be even the drops of blood that remained after him after he died. Faced with such attitudes of the Father and the Son, we cannot help but ask ourselves the reason for such an excessive waste. Then we see that the mobile was love; We also see that what they want with that effort to show off the superabundance of the gift is that we know, create and understand, before such absolute tests, the unlimited immensity of that love that they have for us. Now we know, as for the Father, that "God loved the world so much that he gave his only begotten Son" (3, 16); and as for the Son, that "no one can have greater love than giving life" (15, 13). In short, God's commitment is that of every lover: that the magnitude of his love be known, and, seeing the undoubted evidence, it is believed that this love is true, although it seems impossible. Hence, if God gave his Son as proof of his love, the fruit will only be for those who create it (3, 16 in fine). The one who thus discovers the most intimate secret of the heart of a loving God, has touched the very depths of wisdom, and his spirit is forever fixed in love (cf. Eph. 1, 17).

[11080] 35. The one who saw him: Jn. (21, 24; 1 Jn. 1, 1-3).

[11081] 36. See Ex. 12, 46; Nm. 9, 12; Ps. 33, 21.

[11082] 37. Refer to a prophecy that announces the final conversion of Israel and that says: "And I will pour out the spirit of grace and prayer on the house of David and the inhabitants of Jerusalem, and they will put their eyes on me who pierced, and they will mourn the one who wounded as an only child is cried, and they will mourn but he is done by a firstborn" (Za. 12, 10). Cf. Rev. 1, 7.

[10722] 46. Psalm 30, from where Jesus takes these words, is thus the ideal prayer to be prepared to die well.

[10723] 47. If the conversion of the thief is the first fruit of the death of Jesus, that of the Roman centurion is the second; Jewish that, gentile this.

[10724] 49. Friends and acquaintances at a distance! See this in advance in Ps. 87, 9.

[10725] 50 ff. See Mt. 27, 57 ss.; Mk. 15, 42 ss.; Jn. 19, 38 ss.

[10726] 51 ss. Joseph of Arimathea was a member of the Great Council (Sanhedrin) that condemned Jesus to death. in v. 52 s. Give another proof of his intrepid faith in Him. He fears neither the hatred of his colleagues nor the terrorism of the fans. Personally he goes to Pilate to ask for the body of Jesus; Personally he takes him down from the cross, wrapping him in a sheet; He personally places him in his own tomb, with the help of Nicodemus (Jn. 19, 39). The holy shroud, which has preserved us the factions of the Divine Face, is venerated in Turin. Cf. Jn. 20, 7 and note.

[10727] 54. The evangelist wants to express that the Sabbath was about to begin, which, as is known, began at nightfall, and not with the calendar day (see Gn. 1, 5, 8, etc.). The Greek uses a verb similar to dawn, but whose meaning is simply to begin.

Rosary of the Holy Wounds

The Mission

On October 2, 1867, Sister Mary Martha was present at a "reception to the holy habit," when suddenly the heavens opened and she beheld there the same ceremony in a splendor far other than that of earth.

All the Visitation of heaven were present; the First Mothers turning towards her, as if to announce good news, said to her joyfully:

"*The Eternal Father has given His Son to our holy Order in three ways: First – Jesus Christ, His Cross and His Wounds – to this House more particularly. Secondly – His Sacred Heart. Thirdly – His Holy Infancy to be honored. You must have a childlike simplicity in your relations with Him.*"

And as Sister Mary Martha alluded to the difficulties that she would encounter: "*My daughter,*" replied the Immaculate Virgin, "*let not you nor your Mother be anxious, my Son controls all, as for you, do each day what Jesus wills.*"

The invitations and encouragements of the Holy Virgin continued to multiply in every direction: "*If you wish for riches you must draw them from the holy Wounds of my Son – all the lights of the Holy Spirit proceed from the Wounds of Jesus, but you will receive these gifts in proportion to your humility – I am your Mother and I say to you: Go, draw from the Wounds of my Son! Imbibe His blood to its exhaustion, this, however, will never happen. You must apply the Wounds of my Son to the wicked for their conversion.*"

When the Community was making processions for various needs, God the Father declared: "*All that you give Me by this means is nothing.*" – "*If it is nothing,*" replied the presumptuous child, "*I offer Thee then, all that Thy Son has done and suffered for us.*"

"*Ah,*" answered the Eternal Father, "*how excellent this is!*"

"*I will that by this devotion not only the souls with whom you live may be saved, but still many others. Some day I will demand account of you whether you have drawn well from this treasure for all My creatures.*"

"*My daughter, each time that you offer to My Father the merits of My divine Wounds, you gain an immense fortune...*"

"*My Father is pleased with the offering of My sacred Wounds and the dolors of My divine Mother. To offer them to Him is to offer Him His glory, to offer heaven to heaven. Behold wherewith to pay for all debtors! For in offering to My Father the merit of My holy Wounds, you satisfy for the sins of men.*"

"*You must confide everything to My divine Wounds and' through their merits work for the salvation of souls.*"

He asks her to do so with humility: "*When My holy Wounds were made, vain men believed that these Wounds were at an end ; but they will b e eternal and they will be seen eternally by all My creatures. I tell you this that you may not look at them through routine, but venerate them with great humility.*"

"*The Wounds of My Sacred Feet are an ocean, bring all My creatures to Me there; these openings are large enough to harbor all.*"

Thus, one day, after this urgent invitation : "*You ought to apply yourself to assuage My anguish in contemplating My Wounds,*" He showed her His right Foot, saying: "*How much you should respect this Wound, and, as a dove, hide yourself herein.*"

Again He showed her His left Hand, saying: "*My daughter, take My merits from My left Hand for souls, that they may be at My right for eternity… Religious will be at My right Hand to judge the world, but, in advance I will ask them an account of the souls that they ought to have saved.*"

The Crown of Thorns was for Him a cause of particularly cruel suffering: "*My Crown of Thorns caused Me more suffering than all My other Wounds,*" He confided to His spouse, "*it was My most intense suffering after the Garden of Olives. To alleviate it, observe your Rule well.*"

"*For the instant that you will have contemplated this Crown here below, I will crown you for eternity. The Crown of Thorns will merit for you a crown of glory.*"

It is the choice gift that Jesus bestows upon His special friends: "*I give My crown of thorns to My privileged ones; it belongs to My spouses and favored souls; it is the joy of the Blessed, but for My beloved ones on earth it is suffering.*"

"*Behold your instruction: Sufferings for you; graces, which you should obtain for others. A single soul performing her actions in union with the merits of My holy Crown may gain more than the whole Community.*"

"*Come even here into the Wound of My divine Side – it is the Wound of love whence issue very ardent flames.*"

"*The religious who does not lean upon the breast of her Spouse in her pains and labors loses her time. When she commits faults she should draw close to My Heart with great confidence. In this burning furnace her infidelities disappear, love burns them, consumes them all! You must love Me and abandon all to Me. Repose upon the Heart of your Master as did St. John. You will procure Him a very great glory in loving Him thus.*"

Jesus said to her: "*When I choose a heart to love Me and do My will, I enkindle therein the fire of My love. However, I do not keep up this fire without interruption lest self-love should profit and My graces be received through routine. I withdraw from time to time to leave the soul to its own weakness.*

Then it realizes that it is alone… it commits faults; these faults keep it in humility. But I do not abandon for those faults the soul that I have chosen, I always esteem it, I am not so sensitive, I pardon and return."

"*Each humiliation binds you more intimately to My Heart. I do not ask you for great things - I wish simply the love of your heart.*"

Promises of Our Lord

These promises are so frequent and of such varied forms that we must limit the narration of them. The devotion to the holy Wounds can never mislead:

"*My daughter, never fear to have all confidence in My Wounds – you will never be deceived though things should appear impossible.*"

"*I will grant all that is asked of Me through the invocation of My holy Wounds – You must spread the devotion. You will obtain all because it is through the merit of My blood, which is of infinite price.*"

"*With My Wounds and My divine Heart everything can be obtained.*"

The holy Wounds sanctify and assure spiritual advancement:

"*From My Wounds proceed fruits of sanctity. As gold purified in the crucible becomes more beautiful, so you. must put your soul and those of your Sisters into My Sacred Wounds; there they will become perfected as gold in the furnace … you can always purify yourself in My Wounds.*"

"*My Wounds will repair yours … My Wounds will cover all your faults… Those who honor them will have a true knowledge of Jesus Christ. In meditating on them a new aliment of love will always be found.*"

The holy Wounds are a source of merit:

"*My daughter, plunge your actions into My Wounds and they will be of value. All your actions, even the least, steeped in My Blood, will acquire by this alone an infinite merit and will content My Heart… In offering them for the conversion of sinners, even though the sinners are not converted, you will have the same merit before God as if they were.*"

The holy Wounds are a balm and a solace in suffering:

"*When you have some trouble, something to suffer – quickly place it in My Wounds and the pain will be alleviated.*"

"*This aspiration must often be repeated near the sick: My Jesus, pardon and mercy through the merits of Thy holy Wounds! This prayer will solace soul and body.*"

The holy Wounds have a marvelous efficacy for the conversion of sinners:

"*A sinner who will say the following prayer: Eternal Father, I offer Thee the Wounds of our Lord Jesus Christ to heal those of our souls, will obtain conversion.*"

The Holy Wounds save the world and assure a good death:

"*My holy Wounds will infallibly save you … they will save the world. One must die with the lips upon these sacred apertures. There will be no death for the soul that expires in My Wounds, they give true life.*"

The sacred Wounds are all powerful with God:

"*Of yourself you are nothing, but your soul united to My Wounds becomes powerful; it can even do several things. at once: merit and obtain help in all needs without particularizing.*"

Placing His adorable Hand on the head of the dear privileged one, the Savior added:

"*Now, you have My power. It is always to those like you who have nothing, that I am pleased to give most grace. My power is in My Wounds; with them you will become powerful… Yes, you can obtain all, you are all powerful. You have in some manner more power than I; you can disarm My justice, for although everything comes from Me I wish to be invoked, I wish all to have recourse to Me.*"

The holy Wounds will be, in particular, the safe-guard of the Community:

"*Let not your Mother be troubled at the news of the times, for often reports from without are false. My word alone is true! I tell you there is nothing to fear… If you cease praying, you need fear… The Chaplet of Mercy is a counterpoise to My justice, it restrains My vengeance.*"

Finally, ratifying anew the gift of His Wounds to the Community, our Lord said to her:

"*Behold your treasure!… The treasure of the holy Wounds encloses crowns that you may take and give to others in offering these Wounds to My Father to heal those of all souls. Some day these souls for whom by your prayers you have obtained a holy death, will turn towards you to thank you… All men will appear before Me on the judgment day and I will then designate My favored spouses who will have purified the world by My holy Wounds… A day will come when you shall see these great things.*" ...

"*My daughter, this is said to humble you not to inflate you with pride … Know well that it is not for you, but for Me, in order that you may lead souls to Me.*" ...

The Holy Wounds and The Church

Our Lord often renewed to Sister Mary Martha the promise of the triumph of the Holy Church through the power of His Wounds and of the Immaculate Virgin:

"*My daughter, perform your charge well, which is to offer My divine Wounds to My Eternal Father, because from them must come the triumph of the Church, which will come to pass through My Immaculate Mother.*"

To struggle, always to struggle, is a law of the life of the Church:

"*They do not know what is demanded in asking its triumph… My Church will never triumph visibly.*"

Jesus frequently insists: "*The invocations of the holy Wounds will obtain an incessant victory for the Church.*"

"*You must incessantly draw from these Sources for the triumph of My Church.*"

"*My daughter,*" answered our benign Savior, "*you should be well satisfied that there is not more chastisement, – you restrain My arm. I promise to give the triumph, but little by little.*"

Towards the end of 1867, our Lord revealed to her that: "*His Holiness would have still more to suffer, he would have no more peace, but, thanks to prayer, he would be maintained in the Holy See in tribulation.*"

It is plain that our Lord wishes no illusion. However, this does not prevent Him from requiring constant prayers:

"*I wish the Community to be the support of the Holy See by prayer and above all by the invocation of My holy Wounds. – You will thus oppose a barrier to its enemies.*"

The Holy Wounds and The Souls in Purgatory

"*The benefit of the holy Wounds causes graces to descend from heaven and the Souls in Purgatory to ascend there.*"

"*Every time that you look at the divine Crucified with a pure heart you will obtain deliverance for five Souls from Purgatory; one at each Source.*"

"*If your heart is very pure and well detached you will also obtain the same favor at each Station in making the Way of the Cross, through the merits of each of My Wounds.*"

"*When you offer My holy Wounds for sinners you must not forget to do so for the Souls in Purgatory, as there are but few who think of their relief.*"

"*The holy Wounds are the treasure of treasures for the Souls in Purgatory.*"

One Sunday in Lent the Sister' s suffering state not permitting her to assist at the sermon, her Beloved came to her and said: "*I am going to give you an occupation: offer your sufferings in union with My divine sufferings, for the Souls in Purgatory.*"

The Sister began to make this offering, and at each repetition she saw a soul ascend to heaven. She was at the twentieth, when the Eternal Father said to her: "*I give you My Son's power, provided, you offer your heart united to His.*" She endeavored to do so and at each act of offering and union, – according to her expression – she saw a flight of souls ascend to heaven "like a flight of birds."

Sister Mary Martha prayed and suffered for them very specially, the Blessed Virgin expressed her satisfaction: "*The Souls of your Sisters in Purgatory are my daughters, I take great pleasure in hearing you pray for their deliverance… I suffer much to see them in this fire … Nearly all of them go there… I am Queen and I wish those souls to reign with me. In spite of all our power, my Son and I cannot deliver them; they must expiate. But you can so easily relieve them and open heaven to them in offering the holy Wounds for their souls to God the Father.*" Our Lord said to her: "*Offer them for all their faults against the Rule.*"

One of her deceased Sisters appeared to her glorified, shortly after death and said to her: "*I used to think that I performed my actions purely for God, but when they were shown to me, I saw they were full of natural motives. The confidence that I had in the Holy Wounds of our Lord saved me. Oh, how good it is to die, in passing through the Wounds of our Lord Jesus Christ!*"

The Holy Wounds and Heaven

"*Those who pray with humility and who meditate on My Passion, will one day participate in the glory of My divine Wounds, their members will receive from them a resplendent beauty and glory.*"

"*The more you will have contemplated My painful Wounds on this earth, the higher will be your contemplation of them glorious in heaven.*"

"*The soul who during life has honored and studied the Wounds of our Lord Jesus Christ and has offered them to the Eternal Father for the Souls in Purgatory, will be accompanied at the moment of death by the Holy Virgin and the Angels; and our Lord on the Cross all brilliant in glory will receive her and crown her.*"

It occurred to Sister Mary Martha one day when offering the holy Wounds, that she was losing her time. Our Lord Reproved her: "*Is it that My Blessed in heaven do nothing for Me because they are always repeating the same thing? … They love and adore Me, they contemplate My Wounds and thank Me … and their joy is always full and entire.*" At that moment the happy Sister received the favor of beholding the Holy Virgin and the Saints contemplating the Wounds of Jesus.

"*If I and the Saints are in heaven,*" said the good Mother to her, "*we are here through the merits of the divine Wounds of My dear Son. In exploiting these holy Wounds you will also become great.*" Our Lord resumed: "*My daughter, where are My Saints. produced if not in My Wounds? All My Saints are the effects of My Wounds. My Wounds are for My glory and yours – eternally.*"

"*It is within My Wounds, in the effulgence of these five suns that My Spouses will one day reign. The Blessed who have contemplated them for ages are not satiated …… they will contemplate them forever, and will forever enjoy. Oh, how insignificant is the earth in comparison with such a great good!*"

Very often a glimpse of heaven is given to this dear soul whilst she hears the voice of God the Father: "*See, My daughter, all this is the result of the sufferings of My Son … All is shown to you, that with more confidence and joy you may offer the holy Wounds of Jesus.*"

The Holy Wounds and Sinners

"*It is a long time,*" – it is Jesus who speaks, – "*since I desired to see you distribute the fruits of My Redemption. You are now doing what I wish for the salvation of the world. At each word that you pronounce of the Chaplet of Mercy, I allow a drop of My Blood to fall upon the soul of a sinner.*"

"*Men trample My Blood under foot, I will that you, My Spouses, should love Me and work for My love.*"

"*If you do not profit by all the riches with which My Wounds are filled for you, you will be very guilty ……*"

"*I will reject souls that do not venerate My holy Wounds, but who on the contrary deride them.*"

"*Sinners despise the Crucifix: I keep My patience, but a day will come when I shall be avenged.*"

"*My Spouse, come to Me with your heart very empty because I have wherewith to fill it – come to the conquest of souls!*"

And showing her a number of sinners in the world, He said: "*I show them to you that you may lose no time.*"

During the month of the Precious Blood the vision of Jesus Crucified became habitually constant to Sister Mary Martha:

"*My daughter, I have suffered as much for a single soul as for all together … The Redemption has been abundant.*"

The Redeeming Blood flowed in waves from the adorable Wounds and Jesus lovingly murmured: "*It is the Blood of your Spouse … of your Father… It is for your souls that it has been shed. I am the only one who can shed this divine Blood I… My daughter, I am your Spouse. I am all yours for souls*"...

Sometimes she beheld the irritated justice of God ready to weigh down upon the world: "*Do not pray to Me, I wish to punish,*" said the Christ in His indignation. "*A second Redemption would be necessary to regenerate the world.*" The Eternal Father intervened declaring: "*I cannot give My Son a second time.*"

"*Often offer them to Me to gain sinners,*" encouraged the good Master, "*for I hunger for souls.*"

The Holy Wounds and Religious

"*Those in the House of God must live united to My Wounds,*" said the Savior. "*Your vows proceed from My wounds.*"

"*My daughter,*" He said to her, "*consider My Cross and you will behold mortification: – My stretched out Hands and you will learn obedience; – you will understand poverty in seeing Me all naked on the Cross; – purity in Him who is all pure and who loves you as a Spouse.*" ...

He taught her that Religious are so many souls vowed to suffering: "*I would wish to see all My Spouses like Me fastened to the Cross. Must not the beloved resemble her Spouse?*" said He whom the holy Lover of the Canticles describes thus: "*My Beloved is white and ruddy,*"

"*I will give you daily sufferings,*" He promises her, "*that you may have the more frequent recourse to My divine Wounds.*"

"*I wish you to be crucified with Me and in many ways … In measure as you will say: yes, I will crucify you the more.*"

"*My daughter, look at My Crown; I did not complain that it made Me suffer too much – I accepted it from My Father for you. See My Hands, I did not say, I will not yield them, the suffering is too great – and the same of – My Feet.*"

"*My Mother passed through this way of suffering, it is very rough for those who go by force and without love; but sweet and consoling is the way for souls who bear their Cross with generosity. The spouses of Jesus Christ must suffer … I have no longer any but My spouses to compensate Me.*"

The Demands of Our Lord

In exchange for so many exceptional graces Jesus asked of the Community only two practices, of which we shall say but a word in passing: The Holy Hour and the Rosary of the Holy Wound's.

At the time of the cholera, which in 1867 claimed so many victims in the region of Chambery, our Lord expressed the desire that on every Friday the Holy Hour should be made by five Sisters each of whom should be charged with honoring one of His Wound's.

The Most Holy Virgin joined her request to the demand of her divine Son, by these words indicating a painful regret:

"*There is no religious House on earth where the holy Wounds of Jesus are honored particularly on Friday evening… During this hour you must contemplate these holy apertures and bury yourself therein.*"

The Blessed Virgin teaches the happy privileged Sister how this pious exercise should be performed. Appearing as Our Lady of the Seven Dolors holding her Son in her arms:

"*My daughter,*" she said to her, "*the first time that I contemplated the Wounds of My dear Son was when His most holy Body was placed in my arms.*

I meditated upon His sorrows and endeavored to draw them into my heart…… I considered His divine Feet, one, then the other… thence I went to His Heart where I beheld the great Wound, the most painful for my motherly heart… I contemplated the left Hand then the right, and afterwards the Crown of Thorns. All these Wounds pierced my heart.

Behold my Passion! Seven swords are in my heart, and it is through my heart, that the Sacred Wounds of my divine Son must be honored." ...

It was at about the same time *(1867-1868)* that, according to His will manifested by our Lord, superiors established the daily recitation of the "Rosary of the Holy Wounds." From the beginning this Rosary was recited as follows:

On the cross and on tho first three beads the beautiful prayer inspired to a priest at Rome

"*O Jesus, divine Redeemer, be merciful to us and to the whole world.-Amen.*"

"*Strong God, holy God, immortal God, have mercy on us and on the whole world.-Amen.*"

"*Grace and mercy, oh, my Jesus, during present dangers;-cover us with Thy precious Blood.-Amen.*"

"*Eternal Father, grant us mercy through the Blood of Jesus Christ, Thy only Son; grant us mercy, we beseech Thee.-Amen, Amen, Amen.*"

On the small beads

"*My Jesus, pardon and mercy.-*
R. By the merits of Thy holy Wounds."

300 days indulgence, toties quoties.

On the large beads

"*Eternal Father,*
I offer Thee the Wounds of our Lord Jesus Christ.-
R. To heal those of our souls."

300 days in- indulgence, toties quoties.

These last two invocations were those indicated by our Lord Himself and to which He made such magnificent promises.

V. † J. Sister Mary Martha Chambon
of the Visitation Holy Mary of Chambéry
and The Holy Wounds of Our Lord Jesus Christ.
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Rosary of the Holy Wounds Extended

Sign of the Holy Cross

Creed

Our Father Hail Mary Glory Be

Act of Contrition

On the cross and on tho first three beads the beautiful prayer inspired to a priest at Rome

"*O Jesus, divine Redeemer, be merciful to us and to the whole world.-Amen.*"

"*Strong God, holy God, immortal God, have mercy on us and on the whole world.-Amen.*"

"*Grace and mercy, oh, my Jesus, during present dangers;-cover us with Thy precious Blood.-Amen.*"

"*Eternal Father, grant us mercy through the Blood of Jesus Christ, Thy only Son; grant us mercy, we beseech Thee.-Amen, Amen, Amen.*"

On the large beads

"*Eternal Father,*
I offer Thee the Wounds of our Lord Jesus Christ.-
R. To heal those of our souls."

300 days in- indulgence, toties quoties.

On the small beads

Specific Pain of the Lord Suffered during His Holy Passion.
Fragment of the Holy Biblical Scriptures.
Testimony from Heaven to the Saints.

"*My Jesus, pardon and mercy.-*
R. By the merits of Thy holy Wounds."

300 days indulgence, toties quoties.

Optional

At the end of each decade, the Prayers of Fatima.

At the end of the Rosary, it is Repeated Three Times

"*Eternal Father,*
I offer Thee the Wounds of our Lord Jesus Christ.-
R. To heal those of our souls."

300 days in- indulgence, toties quoties.

In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen.**

First Decade

The Agony in The Garden

"[21]When JESUS had said these things, he was troubled in spirit: and he protested, and said: *Amen, amen I say to you that one of you shall betray me.* [22]The Disciples therefore looked one upon another, doubting of whom he spake. [23]There was therefore one of his Disciples leaning in the bosom of JESUS, he whom JESUS loved[10975]. [24]Therefore Simon Peter beckoneth to him, and said to him: *Who is it of whom he speaketh?* [25]He therefore leaning upon the breast of JESUS saith to him: *Lord, who is he?*

[26]JESUS answered: *He it is to whom I shall reach the dipped bread*[10976]. And when he had dipped the bread, he gave it to Judas Iscariote Simon's son. [27]And after the morsel, then Satan entered into him. And JESUS saith to him: *That which thou doest, do it quickly*[10977]. [28]But no man knew of those that sat at table to what purpose he said this unto him." Jn 13:21-28.

"[36]Then JESUS cometh with them into a village called Gethsemani: and he said to his Disciples: *Sit you here till I go yonder, and pray*[10192]. [37]And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. [38]Then he saith to them: *My soul is sorrowful even unto death: stay here, and watch with me.*" Mt 26:36-38.

"[39]And going forth he went according to his custom into mount-Olivet. And his Disciples also followed him. [40]And when he was come to the place, he said to them: *Pray, lest ye enter into tentation.* [41]And he was pulled away from them a stone's cast: and kneeling he prayed, [42]saying: *Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done.* [43]And there appeared to him an Angel from Heaven, strengthening him. And being in an agony, he prayed the longer. [44]And his sweat became as drops of blood trickling down upon the earth[10703]." Lk 22:39-44.

"[40]And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter: *Even so? Could you not watch one hour with me?* [41]*Watch ye, & pray that ye enter not into tentation. The Spirit in deed is prompt, but the flesh weak.* [42]Again the second time he went, and prayed, saying: *My Father, if this chalice may not pass, but I must drink it, thy will be done*[10193]. [43]And he cometh again, and findeth them sleeping, for their eyes were become heavy. [44]And leaving them, he went again: and he prayed the third time, saying the selfsame word. [45]Then he cometh to his Disciples, and saith to them: *Sleep ye now and take rest*[10194]. *Behold the hour approacheth, and the Son of man shall be betrayed into the hands of sinners.* [46]*Rise, let us go: behold he approacheth that shall betray me.*" Mt 26:40-46.

"*I had three virtues at my death.*

First, faith, when I bent my knees and prayed, knowing that the Father was able to snatch me from my suffering.

Second, hope, when I persevered resolutely, saying: '*Not as I will.*'

Third, charity, when I said: '*Thy will be done!*'

I also had physical agony due to the natural fear of suffering, and a sweat of blood left my body. Thus, in order that my friends should not tremble at being abandoned when the moment of trial comes to them, I demonstrated for them in myself that the weak flesh always runs away from pain.

But perhaps you ask how my body gave off a sweat of blood.

Well, in the same way as the blood of a sick person dries up and gets consumed in his veins, my blood got consumed because of the natural anguish of death.

Wanting to show the way by which heaven would be opened and how people could enter it after their exile, the Father lovingly then delivered me over to my passion in order that my body would be gloriously glorified once the passion had been accomplished.

For my human nature could not justly enter into its glory without suffering, although I was able to do so through the power of my divine nature." Rev. To Saint Bridget b. 1 ch. 39.

"*Therefore, inasmuch as man lives by God's every word*, we urge the bishop to take the morsel of bread, that is, to love God above all things. He will find this morsel at his head, in the sense that his own reason tells him that God is to be loved above all things and before all things, both because of creation and redemption and also because of his enduring patience and goodness. We bid him also to drink a little water, that is, to think inwardly on the bitterness of Christ's passion.

Who is worthy enough to be able to meditate on the agony of Christ's human nature, which he was suffering at the moment when He prayed for the chalice of the passion to be taken from Him and when drops of his blood were flowing to the ground?

The bishop should drink this water together with the bread of charity and he will be strengthened for journeying along the path of Jesus Christ." Rev. To Saint Bridget b. 3 ch. 1.

●● For the Souls in Purgatory.

[10975] 23. The one whom Jesus loved, the same evangelist, who by modesty hides his name (see 1, 39 and note). Lying down means that John, according to Eastern custom, was lying in front of Jesus, leaning on his left elbow, his chest turned up the teacher.

[10976] 26. The Snack: It is not said of bread, nor that it was wet in wine, nor can it be thought that Jesus gave Judas the Eucharist so that he would receive it sacrilegiously (Scio).

[10977] 27. At that moment Satan entered him: John emphasizes the precise moment, to distinguish this total diabolical possession of Judas from the plan of v. 2, that Satan "had put in his heart". Luke places that diabolical possession before the Easter dinner, and the pact with the priests to deliver Jesus to them (Lk. 22, 3-7 ss.), in which he coincides with Mt. 26, 14 ss. and Mk. 14, 10 ss., who place that covenant immediately after the leper's dinner. From there, some have supposed that this dinner of the foot washing could be, like the one that was given to him in Bethany six days before, (12, 1; Mt. 26, 6 ss.; Mk. 14, 3 ss.), prior to Easter (cf. v. 1). It is observed that all mentions of the Eucharist are missing here, which the three synoptics bring, and of the preparation of the Easter Supper (Mt. 26, 17 ss.; Mk. 14, 12 ff.; Lk. 22, 7 ss.); that this party is given here for the future (v. 29); that the disciples still seem to ignore the guilt of Judas (v. 28), which in the other dinner was made public (Mt. 26, 21-25); that Peter's denial (v. 38) was not announced for that same night (as it was in Mt. 26, 34; Mk. 14, 30; Lk. 22, 34); that Judas when going out at night (v. 30) could not have time to agree on the delivery of Jesus that same night; that the caps. 14 and 15 do not appear continuing the previous ones like Caps. 16, 17 and 18; That the hymn said at the end of Easter (Mt. 26, 30) could not be the prayer of chap. 17 but the Hallel (Ps. 112-117); the Hallelú Yah!; that both dinners already have their own great and independent content (cf. v. 5 and note); And that, finally, the Synoptics wrote when the apostolate over Israel was still continuing, while John wrote almost thirty years after Israel had rejected the apostolic preaching (Acts 28, 25 ss.) and the destruction of Jerusalem and the temple which followed very later; for which Juan could have some special purpose caused by these great events. Do it sooner (so also from the tower). It is the urgency of Lk. 12, 50 and 22, 15! The invitation would seem addressed to Satan who had entered Judas (cf. Lk. 8, 30) and that by promoting the immolation of the Lamb he did not think that it served as an instrument for the Redeemer. Cf. V. 31 and note; Act. 13, 27; 1 Cor. 2, 8.

[10192] 36.that they sit down on the groundl, while he is going to prostrate on the ground. What follows shows how they responded... and we.

[10193] 42. That is: I want your will to save men, for which you sent me (Jn. 6, 38-40), it is fulfilled without noticing what it costs me. Since they did not accept my message of forgiveness (Mk. 1, 15; Jn. 1, 11; Mt. 16, 20 and note), the shepherd dies for the sheep (Jn. 10, 11 and note). Here you see the free delivery of Jesus as a victim "in the hands of men" (17, 12 and 22) so that the salvific will of the Father would not be ruined. Wouldn't he have commanded more than twelve legions of angels immediately? (v. 53). "This voice of the head is for the health of the whole body because it is she who has instructed the faithful, inflamed the confessors, crowned with the martyrs" S. Leon.

[10194] 45. Do you sleep now and rest? See Mk. 14, 41 and note.

[10703] 44. Cf. Mt. 26, 36 s.; Mk. 14, 26 ss. It was, as doth Saint Bernard say, a weeping of tears and blood, which did gush forth not only from the eyes, but eke from the whole Body of the Redeemer. Note that the data of the sweat of blood and the angel is typical of Luke. It comes perhaps from a special revelation made to St. Paul. A reference can be seen in Hb tears. 5, 7.

First Decade

Betrayed and Captured

"[1]WHEN JESUS had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entered and his Disciples[11053]. [2]And Judas also, that betrayed him, knew the place: because JESUS had often resorted thither together with his Disciples. [3]Judas therefore having received the band of men, and of the chief Priests and Pharisees, ministers, cometh thither with lanterns and torches and weapons. [4]JESUS therefore knowing all things that should come upon him, went forth, and said to them: *Whom seek ye?* [5]They answered him, *JESUS of Nazareth*. JESUS saith to them: *I am he*.

And Judas also that betrayed him, stood with them. [6]As soon therefore as he said to them, *I am he*; they went backward, and fell to the ground. [7]Again therefore he asked them: *Whom seek ye?* And they said: *JESUS of Nazareth*. [8]JESUS answered, *I have told you, that I am he. If therefore you seek me, let these go their ways*[11054]. [9]That the word might be fulfilled which he said, *That of them whom thou hast given me, I have not lost any*[11055]." Jn 18:1-9.

"[47]As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to JESUS, for to kiss him[10704]. [48]And JESUS said to him: *Judas with a kiss doest thou betray the Son of man?*" Lk 22:47-48.

"[10]Simon Peter therefore having a sword, drew it out; and smote the servant of the high Priest, & cut off his right ear. And the name of the servant was Malchus. [11]JESUS therefore said to Peter: *Put up thy sword into the scabbard. The chalice which my Father hath given me, shall not I drink it?*" Jn 18:10-11.

"[52]Then JESUS saith to him: *Return thy sword into his place: for all that take the sword shall perish with the sword.* [53]*Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels?*[10197] [54]*How then shall the scriptures be fulfilled, that so it must be done?*[10198]" Mt 26:52-54.

"[51]But JESUS answering, said: *Suffer ye thus far*. And when he had touched his ear, he healed him." Lk 22:51.

"[55]In that hour JESUS said to the multitudes: *You are come out as it were to a thief, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid no hands on me.* [56]*And all this was done, that the scriptures of the Prophets might be fulfilled.* Then the Disciples all[10199] leaving him, fled." Mt 26:55-56.

"[51]And a certain young man[10376] followed him clothed with sindon upon the bare; and they took him. [52]But he casting off the sindon, fled from them naked." Mk 14:51-52.

"The Mother says: "*At the time of my Son's suffering, when his betrayer Judas approached, he bent down—for Judas was small of size—and gave him a kiss and said: 'Friend, for what have you come?' And some of those there seized him immediately, while others pulled him by the hair or defiled him with their spittle.*"

Then the Son spoke, saying: "*I am regarded as a worm, lying as though dead in the winter. Passersby spit on it and trample it down*. This day the Jews treated me like a worm, for they held me to be the lowest and most unworthy of creatures. Even so do Christians scorn me, for they regard as meaningless everything I have done and endured for them out of love. They trample me down each time they fear and venerate man more than me, their God, each time they count my judgment for naught and fix the time and measure for my mercy according to their own conceptions.

They strike me in the teeth whenever, having heard of my commandments and suffering, they say: '*Let us do whatever delights us in the present, and we shall obtain heaven nonetheless. If God had wanted us to perish or to punish us eternally, he would not have created us or redeemed us at such a bitter cost.*' That is why they shall experience my justice. While not the least little good will go unrewarded, neither will the least little evil remain unpunished." Rev. To Saint Bridget b. 4 ch. 99.

"*I am the Creator of heaven and earth.* You were wondering, my bride, why I am so forbearing with the wicked. That is because I am merciful. My justice bears with them for a threefold reason and for a threefold reason my mercy spares them. *First*, my justice bears with them so that their time may be fully completed. Just as you might ask a righteous king who has some prisoners why he does not put them to death, and his answer is: 'Because it is not yet time for the general session of the court where they can be heard and where those who hear can take greater warning.' In a similar way I tolerate the wicked until their time comes, so that their wickedness can be made known to others as well. Did I not foretell the rejection of Saul long before it was known to men? I tolerated him for a long time in order that his wickedness might be shown to others. *The second reason* is that the wicked do perform some good works for which they ought to be rewarded down to the last particular. In this way, not the least little good they have done for me will go unrewarded, and they will accordingly receive their wages here on earth. *In the third place*, it is in order to manifest God's glory and patience. It was for this reason that I tolerated Pilate, Herod, and Judas, although they were going to be damned. And if anyone asks why I tolerate this or that person, let him call to mind Judas and Pilate." Rev. To Saint Bridget b. 1 ch. 25.

● For the Souls in Purgatory.

[11053] 1. The garden was called Gethsemane. Already in the fourth century the memory of the agony of the Lord was venerated there, in a church whose foundations have recently been discovered. David, as a figure of Christ, also crossed this torrent fleeing from his own Son. See II Kings 15:14-23.

[11054] 8. Let them go: The first thing the heart suggests to Jesus, at such a terrible time for him, is to save his disciples. and he is careful not to call them such so as not to expose them to the danger that falls on him.

[11055] 9. The quote here is made (from 17, 12) does not refer to him saving their corporeal life but the spiritual one. It is that without a doubt it depends here on that one, because if the disciples, who abandoned him at that moment of his prison, they would have been imprisoned with him, perhaps they would have fallen into the apostasy (remember the denials of Peter). Only when the Holy Spirit confirmed them in faith, did they all give their lives for their Master.

[10704] 47 ss. See Mt. 26, 47-57; Mk. 14, 43-53; Jn. 18, 2-13.

[10197] 53. See v. 42 and note. The goodness of the Divine Master does not exclude Judas (v. 50). Cf. Jn. 13, 27.

[10198] 54. See Is. 53, 7-10.

[10199] 56. All! See Mk. 14, 50 and note. It is very worth noting the contrast between this escape and the preceding scene (v. 51-54). There we see that an armed defense of Jesus is being attempted, that is, if he had accepted it, acting like those who seek his own glory (Jn. 5, 43), the disciples would have undoubtedly played their lives for their leader (Jn. 11, 16; 13, 37). But when Jesus shows himself as he is, as a divine victim of salvation, in our own favor, then everyone is scandalized by him, as he had announced to him (v. 31 ff.), and as we usually do when it comes to sharing the humiliations of Christ and the persecution by his word (13, 21). Something analogous had to happen to Paul and Barnabas in Lystra, where he was stoned after rejecting the worship offered to them by believing them Jupiter and Mercury (Acts 14, 10-18).

[10376] 52 That young man who was following Jesus is, it is believed, the same Mark who wrote this Gospel, unique in bringing the episode.

First Decade

The unfair judgment

"[12]The band therefore and the Tribune & the ministers of the Jews apprehended JESUS, and bound him: [13]and they brought him to Annas first[11056], for he was father in law to Caiphas, who was the high Priest of that year[11057]. [14]And Caiphas was he that had given the counsel to the Jews, *That it is expedient that one man die for the people*." Jn 18:12-14.

"[19]The high Priest therefore asked JESUS of his Disciples, and of his doctrine. [20]JESUS answered him: *I have openly spoken to the world: I have always taught in the Synagogue, and in the temple whither all the Jews resort together: and in secret I have spoken nothing*[11059]. [21]*Why askest thou me? ask them that have heard what I have spoken unto them: behold they know what things I have said*[11060].

[22]When he had said these things, one of the ministers standing by, gave JESUS a blow, saying: *Answerest thou the high Priest so?*

[23]JESUS answered him: *If I have spoken ill, give testimony of evil: but if well, why strikest thou me?*[11061] [24]And Annas sent him bound to Caiphas the high priest[11062]." Jn 18:19-24.

"[55]And the chief Priests and all the Council sought testimony against JESUS, that they might put him to death, neither found they. [56]For many spake false witness against him; and the testimonies were not convenient. [57]And certain rising up, bare false witness against him, saying:

[58]*That we heard him say, I will dissolve this temple made with hand, and in three days will I build an other not made with hand*[10378]. [59]And their testimony was not convenient.

[60]And the high Priest rising up into the midst, asked JESUS, saying: *Answerest thou nothing to these things that are objected to thee of these?* [61]But he held his peace and answered nothing. Again the high Priest asked him, and said to him: *Art thou Christ the Son of the blessed God?*

[62]And JESUS saith to him: *I am. And you shall see the Son of man*[10379] *sitting on the right hand of power, and coming with the clouds of Heaven.* [63]And the high Priest renting his garments, saith: *What need we witnesses any further?* [64]*You have heard blasphemy. How think you?* Who all condemned him to be guilty of death[10380]. [65]And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say unto him, *Prophesy*; and the servants gave him blows." Mk 14:55-65.

"...*His ears will never hear my joy*; his poisoned sense of touch will never feel my divinity. However, because I am merciful, if anyone were to touch his soul now, although it is unclean, and to examine it to see if there be any contrition in it or any goodness in his will, if anyone were to thrust into his mind a sharp and heated lancet, I mean, the fear of my strict judgment, he could still obtain my grace, if only he would consent to it. If there is no contrition or charity in him, still there might be some hope, provided someone could pierce him with a sharp correction and rebuke him strongly, because so long as the soul lives in the body, my mercy lies open to everyone. See how I died for love, yet nobody repays me with love, but they take from me what is justly mine. It would be just if people improved their lives in proportion to the efforts it cost to redeem them. Now, however, people want to live all the worse in proportion to the pain I suffered in redeeming them. The more I show them how abominable their sin is, the more boldly they want to sin. (...) I redeemed them from sin, and they get themselves increasingly entangled in sin. So, my bride, give me what you are obliged to give me, I mean, keep your soul clean for me, because I died for it in order that you might keep it clean for me." Rev. To Saint Bridget b. 1 ch. 21.

"*People say the Law is too tight, heavy, and unattractive*. They call it tight, because the Law commands one to be contented with what is necessary and to flee what is superfluous. But they want to have everything beyond reason and more than the body can bear, just like cattle. (...) *Second*, they say it is heavy, because the Law says one should indulge the desire for pleasure with reason and at established times. But they want to indulge their pleasure more than is good and beyond what is established. *Third*, they say it is unattractive, because the Law orders them to love humility and to refer every good to God. They want to be proud and to exalt themselves for the good gifts God has given them. (...) See how they despise the clothes I gave them! I brought the old ways to an end and introduced the new to last until I come in judgment, because the old ways were too difficult. But they have shamefully discarded the clothing with which I covered the soul, (...) On top of that, they add sin to sin, for they also want to betray me." Rev. To Saint Bridget b. 1 ch. 47.

● For the Souls in Purgatory.

[11056] 13 s. They led him first to Annas, because he, despite no longer exercising the functions of high priest, enjoyed great influence. Caiaphas, the titular pontiff, probably arranged it like this, hoping that his father-in-law would be cunning enough to find guilt in the innocent lamb.

[11057] 14. See v. 24 and note.

[11059] 20. Note that nothing responds to the disciples and diverts the Pontiff's attention so as not to compromise them. And meanwhile, Peter was denying him to the servants!

[11060] 21. They know: In this and many other passages we see that in the doctrine of Christ there is nothing esoteric, nor exclusive secrets for the initiates, as in the mysteries of Greece. On the contrary, we know that the Father reveals to the little ones what he hides from the wise and prudent (Lk. 10, 21).

[11061] 23. The example of Jesus shows how the norm pronounced by him should be understood in the Sermon on the Mount (Mt. 5, 39).

[11062] 24. As some commentators point out, this v. Must go immediately after v. 13, with which it is clear that the sending of Annas to Caiaphas was without delay, so that the whole process from v. 14 It unfolds before Caiaphas.

[10378] 58. See Jn. 2, 19. Grammar Also remember here the Heavenly Temple of Hb. 9, 11 and 24.

[10379] 62. "The name "Son of Man", which Jesus gave himself, expressed his quality as a man, and by allusion to Daniel's prophecy, hints at his messianic dignity" (p. d'Alès). See Dn. 7, 13; Mt. 24, 30; 26, 64; Ps. 79, 16 and note.

[10380] 64. The Holy One of the Saints, the Immaculate Lamb of God, the only being in whom the Father had all his pleasures is condemned (Mt. 3, 17; 17, 5). His "blasphemy" consisted in telling the double truth that he was the one announced by the prophets as the son of God and king of Israel (Lk. 23, 3; Jn. 18, 37).

The Flagellation

"[28]They therefore bring JESUS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eat the Pasch[11063]." Jn 18:28.

"[1]AND all the multitude of them rising up, led him to Pilate. [2]And they began to accuse him, saying: *We have found this man subverting our nation, & prohibiting to give tributes to Caesar, and saying that he is Christ the King*[10709]. [3]And Pilate asked him, saying: *Art thou the King of the Jews?* But he answering said: *Thou sayest*.

[4]And Pilate said to the chief Priests and multitudes: *I find no cause in this man*[10710]. [5]But they were more earnest, saying: *He stirreth the people teaching throughout all Jewry, beginning from Galilee even hither*. [6]But Pilate hearing Galilee, asked if the man were of Galilee. [7]And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who was also himself at Jerusalem in those days[10711].

[8]And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some sign wrought by him. [9]And he asked him in many words. But he answered him nothing[10712]. [10]And there stood the chief Priests and the Scribes constantly accusing him. [11]And Herod with his army set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. [12]And Herod and Pilate were made friends that day. For before, they were enemies one to another.

[13]And Pilate calling together the chief Priests and Magistrates, and the people, [14]said to them: *You have presented unto me this man, as averting the people, and behold I examining him before you, have found no cause in this man of those things, wherein you accuse him.* [15]*No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him.* [16]*I will chasten him therefore and dismiss him*[10713]." Lk 23:1-16.

"[31]Pilate therefore said to them: *Take him you, and according to your law judge him*. The Jews therefore said to him: *It is not lawful for us to kill any man*. [32]That the word of JESUS might be fulfilled which he said, signifying what death he should die[11064].

[33]Pilate therefore went into the Palace again, and called JESUS, and said to him: *Art thou the King of the Jews?* [34]JESUS answered: *Sayest thou this of thy self, or have others told it thee of me?* [35]Pilate answered: *Why, am I a Jew? Thy Nation, and the chief Priests have delivered thee up to me: what hast thou done?* [36]JESUS answered: *My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews. But now my Kingdom is not from hence*[11065]. [37]Pilate therefore said to him: *Art thou a King then?*

JESUS answered: *Thou sayest, that I am a King. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth*[11066]*, heareth my voice*. [38]Pilate saith to him: *What is truth?*[11067] And when he had said this, he went forth again to the Jews, and saith to them: *I find no cause in him.*" Jn 18:31-38.

"[15]And upon the solemn day the President had accustomed to release unto the People one prisoner, whom they would. [16]And he had then a notorious prisoner, that was called Barabbas. [17]They therefore being gathered together, Pilate said: *Whom will you that I release to you, Barabbas, or JESUS that is called Christ?* [18]For he knew that for envy they had delivered him[10205]. [19]And as he was sitting in place of judgement, his wife[10206] sent unto him, saying: *Have thou nothing to do with that just man. For I have suffered many things this day in my sleep for him*.

[20]But the chief Priests and ancients persuaded the people, that they should ask Barabbas, and make JESUS away. [21]And the President answering, said to them: *Whether will you of the two to be released unto you?* But they said, *Barabbas*. [22]Pilate saith to them: *What shall I do then with JESUS that is called Christ?* They say all: *Let him be crucified*. [23]The President said to them: *Why, what evil hath he done?* But they cried the more, saying: *Let him be crucified*.

[24]And Pilate seeing that he nothing prevailed, but rather tumult was toward; taking water he washed his hands before the People, saying: *I am innocent of the blood of this just man*[10207]*: look you to it*. [25]And the whole people answering, said: *His blood be upon us, and upon our children*." Mt 27:15-25.

"[1]THEN therefore Pilate took JESUS, and scourged him[11068]." Jn 19:1.

"*In his twentieth year of age, he was perfect in size and manly strength*, tall for the men of medium height in those days, not fleshy but well built as to muscles and bones. His hair, eyelashes, and beard were golden brown. His beard was a palm-width in length. His forehead was neither prominent nor sunken but straight. His nose was evenly built, neither too little nor too large. His eyes were so limpid that even his enemies loved to gaze on him. His lips were not too thick and were bright red. His jaw did not jut out and was not too long but attractive and of a fine length. His cheeks were nicely rounded. He was fair-skinned with traces of red, and he had straight posture. There was not a blemish on his whole body, as his scourgers can testify who saw him bound to the pillar completely naked. There were never any vermin or knots or dirt in his hair." Rev. To Saint Bridget b. 4 ch. 70.

"The Mother speaks: "*When my Son's passion was near at hand,* tears filled his eyes and sweat covered his body from fear of suffering. Next, he was taken from my sight, and I did not see him again until he was led out to be scourged. He was then dragged along the ground and thrown down so cruelly and violently that it knocked his head about and broke his teeth. He was struck on his neck and cheek so forcefully that the sound of the blows reached my ears." Rev. To Saint Bridget b. 4 ch. 70.

"*When the time of my Son's passion arrived,* his enemies seized him. They struck him on his cheek and neck and spat at him as they made sport of him. When he was led to the pillar, he took off his clothes himself and placed his own hands on the pillar, and his enemies then mercilessly bound them. Bound to the pillar, without any kind of covering, just as he had been born, he stood there and suffered the embarrassment of being naked. His friends had fled, but his enemies were ready for action. They stood there on all sides and scourged his body that was clean from every stain and sin. I was standing nearby and, at the first lash, I fell down as if I were dead. When I revived, I could see his body whipped and scourged to the ribs.

What was even more horrible was that when they pulled the whips back, the weighted thongs tore his flesh. As my Son was standing there all bloody and covered with wounds, so that no sound spot was left on him that could be whipped, then someone, aroused in spirit, asked: '*Are you going to kill him thus unsentenced?*' And straightaway he cut his bonds. Then my Son himself put his clothes back on. I saw that the place where my Son had been standing was covered with blood, and by his footprints I could tell which way he walked, for the ground seemed to be soaked with blood wherever he went. They had no patience with him to let him get dressed, but pushed and dragged him to hurry him on. As my Son was being led off like a thief, he dried the blood from his eyes." Rev. To Saint Bridget b. 1 ch. 10.

"*But nowadays people go about their studies in a different way*. *First*, they seek knowledge out of arrogance in order to be called good scholars. *Second*, they seek knowledge in order to keep and obtain riches. *Third*, they seek knowledge in order to win honors and privileges. Accordingly, when they go to their schools and enter there, I will leave them, since they study because of pride, whereas I taught them humility.

They enter out of greed, whereas I had nowhere to lay my head. They enter in order to win privileges, envious that others are more highly placed than themselves, whereas I was sentenced by Pilate and mocked by Herod. That is why I will leave them, because they are not studying my teachings. However, because I am good and kind, I give each one what he asks for. He who asks for bread will get it, but he who asks for straw will be given straw." Rev. To Saint Bridget b. 1 ch. 33.

"*Pilate knew well indeed that my Son had not sinned and did not deserve death*. However, because he feared the loss of temporal power and the sedition of the Jews, he reluctantly sentenced my Son to death. What would these people have to fear if they served him? Or what honor or privilege would they lose if they honored him? They will, accordingly, receive a heavier sentence, being worse than Pilate in my Son's sight. Pilate sentenced him due to fear, in accordance with the petition and intention of others." Rev. To Saint Bridget b. 1 ch. 37.

"*I redeemed souls with my blood and entrusted them to you as to a faithful friend*. But you hand them back to the enemy from whom I redeemed them. You are more unjust than Pilate. He only sentenced me to death. But you not only sentence me as if I were a worthless lord of nothing, you also sentence the souls of my chosen ones and let the guilty go free. (...) And so, since you are like Lucifer and more unjust than Pilate and more merciless than Judas and more abominable than the Jews, my grievance about you is justified." Rev. To Saint Bridget b. 1 ch. 41.

"*You strike back at the devil each time you do not give in to temptation and resist it manfully*, for example, by opposing humility to pride, restraint to gluttony. You stand firm when you do not murmur against God in the midst of temptation but, rather, when you are grateful to God, cheerfully putting up with everything and blaming it all on your sins. Your intention is rational when you do not desire a reward unless it is in agreement with my will, when you surrender your whole self into my hands.

Lucifer did not have the first virtue, that of striking back at the enemy, because he immediately gave in to his own thoughts. This is why he fell irredressibly. As he had no instigator of his wickedness, so too he shall have

no redresser. Judas did not have the second virtue, that of firmness. Instead, he despaired and hanged himself. Pilate did not have the third virtue, that of a good intention, since he was more eager to please the Jews and win his own honor than to set me free.

However, my Mother did have the first virtue, that of striking back at the enemy, since for every temptation she had, she hit back and opposed to it the contrary virtue. David had the second virtue, for he was patient in adversity and did not despair when he fell. Abraham had the third virtue, a perfect intention, for, having left his fatherland, he was even ready to sacrifice his only son. You, too, should imitate these three as far as you are able!" Rev. To Saint Bridget b. 4 ch. 106.

"*Third, in reparation for the pride that he had in abundance,* someone should voluntarily bring together seven paupers on a day of his choosing once a week for an entire year. He should humbly wash their feet, thinking to himself as he does so: '*Lord Jesus Christ, you who were a prisoner of the Jews, have mercy on him!*' Secondly: '*Lord Jesus Christ, you who were bound to a column, have mercy on him!*' Thirdly: '*Lord Jesus Christ, you who were innocent but condemned by the guilty, have mercy on him!*' Fourthly: '*Lord Jesus Christ, you who were stripped of your own clothes and dressed in the clothes of derision, have mercy on him!*' Fifthly: '*Lord Jesus Christ, you who were scourged so cruelly that your ribs were exposed and nothing was left in you uninjured, have mercy on him!*' Sixthly: '*Lord Jesus Christ, you who were struck and spat upon, have mercy on him!*' Seventhly: '*Lord Jesus Christ, you who were stretched out on the cross, whose hands and feet were pierced by nails, whose head was bloody from the thorns, whose eyes were full of tears and whose mouth and ears were full of blood, have mercy on him!*' (...)" Rev. To Saint Bridget b. 6 ch. 10.

"*O my enemies,* you who act in this way and brazenly commit other sins against my will, why have you forgotten my passion? Why do you not consider in your hearts how I stood naked, bound and cruelly scourged at a column? Or how I stood naked and cried out on the cross, full of wounds and dressed in blood?" Rev. To Saint Bridget b. 7 ch. 27.

● ● For the Souls in Purgatory.

[11063] 28. The Pharisees, who sneaked mosquitoes and swallowed camels (Mt. 23, 24), believed they were contaminated by entering pagan houses, but the death of an innocent does not seem to stain them. And to be able to eat Easter: that is to say that they had not eaten it yet. Jesus anticipated to eat it on Thursday, as he knew that Friday would no longer be possible for him. Cf. Lc. 22, 8 and note.

[10709] 2. Now they accuse him of sedition, since he had been convicted of blasphemy. To malice is added the lie.

[10710] 4. There is no guilt, because Jesus has told him (in Jn. 18, 36) that his kingdom is not of this world. Otherwise, hearing him thus proclaim himself king, Pilate would have considered him guilty as an opponent of Caesar.

[10711] 7. Thus Pilate believed he could get rid of the rush. for having his domicile in Capernaum. Jesus was a subject of Herod Antipas, a tetrarch of Galilee, who was in Jerusalem for the Easter feast. He was the son of Herod the Great (Mt. 2, 3) and the uncle of Herod Agrippa I, who had James the Greater killed (Acts 12, 1 ss.), and whose son, the "King Agrippa" (II) heard Paul in Act. 25, 13 ss.

[10712] 9. Jesus does not answer the word to the adulterous king and murderer, who only out of curiosity wants to see a miracle. They dress him in glowing clothes to make fun of him; According to S. Bonaventure, to describe him as crazy or silly.

[10713] 16. Cf. v. 22. See jn. 19, 1 and note; Act. 3, 13.

[11064] 32. Remarkable observation of the evangelist, to draw attention to the fact that Jesus did not suffer the usual torture between Jews, but rather that of crucifixion, which was the one used in Rome for criminals and that it was indeed applied to him and executed by the Roman authority exercised by Pilate. The Lord himself had prophesied that such would be the form of his death, and that this would be given to the Gentiles (Mt. 20, 19). Hence, as S. Luke (18, 34) notes, the twelve did not understand "none of these things". And, as for greater contrast, S. Mathew immediately adds (Mt. 20, 20) that it was then that the mother of James and John asked the Lord for a privilege in his kingdom, as if he were to begin immediately (Lk. 19, 11). Jesus answers them that they do not know what they ask for (Mt. 20, 22), since they did not know that the grain of wheat must die to bear fruit (12, 24). Cf. Act. 1, 6 s.

[11065] 36. Jesus never defined the non-political character of his kingdom, which is not worldly nor has soldiers and weapons more clearly defined.

[11066] 37. Of the truth: that is, of the fidelity of the prophecies that announced it as such (Lk. 1, 32; Si. 36, 18).

[11067] 38. What is true? Pilate is the type of many rationalists who ask a similar question and then leave without listening to the answer to the truth itself, which is Jesus Christ. S. Augustine rightly says: "For if wisdom and truth are not sought for with the whole strength of the mind, it cannot possibly be found. But when it is sought as it deserves to be, it cannot withdraw or hide itself from its lovers." Cf. Sb. 6, 17 ff. Saint Paul, in Rm. 15, 8, tells us the answer that Jesus would have given to that question.

[10205] 18. By envy: refers to the priests (Mk. 15, 10), against whose wickedness Pilate appealed to the people. Mark (15, 11) reiterates what we see here in v. 20 On the perfidious influence with which those decided to the people, who had so many times shown their adherence to Jesus, to serve as an instrument to satisfy their hatred against the Son of God, to the point of persuading him to postpone him to a criminal (Lk. 23, 18; Jn. 18, 40). Saint Peter reminds the people of this circumstance in Act. 3, 14-17.

[10206] 19. According to a pious tradition, his name was Claudia Procula. The Greek church venerates her as a saint.

[10207] 24. Pilate says this righteous, thus publicly confessing the innocence of Jesus; And yet he condemns him to die on a cross. We see here the type of the wicked judge, who due to politics and cowardice abuses his power and seriously violates the duties of his position. His hesitations go on for a long time; But what he believes can do more than his interest, than the voice of his conscience and the foresight of his wife (v. 19). See Mk. 15, 2 ss.; Lk. 23, 3 ss.; Jn. 18, 33 ss.

[11068] 1. Cruel inconsistency. Knowing and proclaiming that Jesus is without guilt (v. 4), he subjects him however, to free him from death, to a new and atrocious torment that the synagogue had not requested... and then he condemns him! (v. 16).

First Decade

The Crown of Thorns

"[27]Then the President's soldiers taking JESUS into the Palace, gathered together unto him the whole band[10208]: [28]and stripping him, put a scarlet cloak about him. [29]and platting a crown of thorns, put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: *Hail King of the Jews.* [30]And spitting upon him, they took the reed, and smote his head." Mt 27:27-30.

"[4]Pilate went forth again, and saith to them: *Behold I bring him forth unto you, that you may know that I find no cause in him.* [5]JESUS therefore went forth carrying the crown of thorns, and the purple vestiment. And he saith to them: *Lo the man.*

[6]When the chief Priests therefore and the ministers had seen him, they cried, saying: *Crucify, crucify him.* Pilate saith to them: *Take him you, and crucify him. For I find no cause in him*[11069]. [7]The Jews answered him: *We have a Law; and according to the Law he ought to die; because he hath made himself the Son of God.*

[8]When Pilate therefore had heard this saying, he feared more[11070]. [9]And he entered into the Palace again; and he saith to JESUS: *Whence art thou?* But JESUS gave him no answer. [10]Pilate therefore saith to him: *Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?* [11]JESUS answered: *Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin*[11071].

[12]From thence forth Pilate sought to release him. But the Jews cried, saying: *If thou release this man, thou art not Caesar's friend. Every one that maketh himself a king, speaketh against Caesar.* [13]But Pilate when he had heard these words, brought forth JESUS: and he sat in the judgement seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

[14]And it was the Parasceve of Pasch, about the sixth hour, and he saith to the Jews: *Lo your King.* [15]But they cried: *Away, away with him, crucify him.* Pilate saith to them: *Shall I crucify your King?* The chief Priests answered: *We have no King, but Caesar*[11072].

[16]Then therefore he delivered him unto them for to be crucified. And they took JESUS, and led him forth." Jn 19:4-16."

When I saw the lance, the nails, the whips, and the other instruments of suffering ready, I still went on to suffer with joy. When my head was bleeding on all sides from the crown of thorns, and blood was flowing on all sides, then, even if my enemies had got hold of my heart as well, I would rather have let it be sundered and wounded than lose you." Rev. To Saint Bridget b. 1 ch. 11.

"*At my Son's death I was like a woman who had her heart pierced by five lances.* (...) The *third* lance was his crown of thorns that pierced his sacred head so savagely that the blood flowed into his mouth and beard and ears." Rev. To Saint Bridget b. 1 ch. 27.

"*Likewise, the vices by which they crucify my Son* in a spiritual sense are more abominable to him and more serious than the vices of those who crucified him in the body. (...) They crown him with a crown of derision by deriding his servants and think it meaningless to serve him." Rev. To Saint Bridget b. 1 ch. 37.

"*At the first hammer stroke, I was thrown into a stupor of sorrow*, and when I awoke I saw my Son already fastened to the cross. I heard men saying to one another: '*What has this man committed— theft, robbery, or fraud?*' Others answered that he was a *fraud*. Then the crown of thorns was pushed down on his head so hard that it came down to the middle of his forehead. Streams of blood poured down from where the thorns sat and filled his face and hair and eyes and beard so that almost nothing at all but blood could be seen. He could not even see me standing there by the cross without blinking to get rid of the blood" Rev. To Saint Bridget b. 4 ch. 70.

"When she saw her Son being mocked with a crown of thorns, his face bloodied and his cheeks red with rough blows, she let out a deep sigh of sorrow and her own cheeks lost their color in her great sorrow. As the blood flowed over his whole body during the scourging, the water of countless tears streamed out of her eyes." Rev. To Saint Bridget b. 11 Chapter 18 Friday - Third Reading.

"*The top of my head was pierced by sharp thorns.* The blood streamed down and got clotted, and defiled my whole face and beard." Rev. To Saint Bridget b. 9 ch. 51.

● ● For the Souls in Purgatory.

[10208] 27. Note that they are not a direct work of the Jewish people, as is often believed, the atrocities committed in the Passion of Christ. Those who whip the divine victim, place the crown of thorns, mock him and crucify him are the Roman soldiers (Jn. 19, 2 ff), to whose authority Jesus had been delivered by the chiefs of the synagogue. (v. 18 and note).

[11069] 6. For the third time, the judge gives testimony of the innocence of Christ and proclaims himself the injustice of his behavior by authorizing the crucifixion of the divine victim.

[11070] 8. As a pagan, Pilate did not know what they said, and that is why he was filled more with fear. It may be that he feared the anger of some god, or, more likely, that he was afraid of falling out of favor before the emperor. The Jews, warning of their hesitation, increasingly insist on the political aspect (vv. 12 and 15) until the cowardly judge yields to save his post, leaving his name as an infamous adjective for those who will act like him through the centuries. On prevaricating judges cf. Psalms 57 and 81 and notes.

[11071] 11. That is: the guilt of Caiphas, high priest of the true God, is further aggravated by the fact that, not being able to order the death of Jesus, he wants to make the civil authority, which he knows emanated from God, serve to kill the Son of God himself.

[11072] 15. Cf. Lk. 19, 14 and note. It is impressive to see, through the history of Israel, that this rejection of Christ the King seemed to have already been announced by God's words to Samuel in 1 Sam. 8, 7, when the people asked for a sovereign like that of the Gentiles.

Way of the Cross

"[24]And Pilate adjudged their petition to be done. [25]And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but JESUS he delivered to their pleasure.

[26]And when they led him, they took one Simon of Cyrene[10209] coming from the country: and they laid the Cross upon him to carry after JESUS[10716]. [27]And there followed him a great multitude of people, and of women which bewailed and lamented him. [28]But JESUS turning to them, said:

Daughters of Jerusalem, weep not upon me, but weep upon your selves, and upon your children[10717]. [29]*For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, & the paps that have not given suck.* [30]*Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* [31]*For if in the green wood they do these things, in the dry what shall be done?*[10718]

[32]And there were led also other two malefactors with him, to be executed." Lk 23:24-32.

"*Once he was sentenced, they placed the cross on him to carry*. He did carry it for a while, but then someone came along and undertook to carry it for him. As my Son was going to the place of his passion, some people struck him on the neck, while others hit him in the face. He was hit so hard and with so much force that, although I did not see who hit him, I heard the sound of the blow clearly." Rev. To Saint Bridget b. 1 ch. 10.

"*So then, my wife, my good Christians,* run with me to the sheep that still have some breath left and let us lift them up and revive them! Have compassion on me, because I bought my sheep very dearly! Let us carry them together! You hold the back while I hold the head! I rejoice to carry them in my arms. Once I carried them all on my back when my back was all wounded and fastened to the cross." Rev. To Saint Bridget b. 1 ch. 59.

"*If anything seems hard to suffer for me,* consider what I did for you! For your sakes, I went to the cross with my feet bleeding;" Rev. To Saint Bridget b. 2 ch. 12.

"*My Son, the Lord and Creator of the universe,* made himself most poor in order to so enrich everyone not with fleeting but with eternal riches. Carrying on his back the heavy weight of the bitter cross, he cleansed and obliterated everyone's sins with his blood." Rev. To Saint Bridget b. 4 ch. 64.

"*These two walls were the two covenants.* The first was the old law, the one not meant to proceed. The second was the new law, the one that was not to recede. Between these two, firmly standing walls, I went to the cross as though through the Red Sea, for my whole body was made red with my blood, and red was the once white wood, red the lance. I redeemed my captive people in order to win their love." Rev. To Saint Bridget b. 4 ch. 133.

"With every suffering and insult flung at her beloved Son, the sword was roughly twisted in her soul. She saw her Son being cruelly boxed on the ears by impious hands and impiously scourged, sentenced to a shameful death by the Jewish leaders as all the people cried out, "*Crucify the traitor!*" She saw him with hands bound being led to the place of his suffering. Some men went before him as he wearily carried the cross on his shoulders, and they dragged him along with ropes behind them. Others went along beside him and urged him on with blows, treating that most innocent lamb like a ferocious beast. As Isaiah foretold, he was as patient in all his sufferings as a dumb sheep led to slaughter, like a silent lamb before its shearers, opening not his mouth. Just as he was full of patience, so too with utmost patience his blessed Mother endured all her afflictions." Rev. To Saint Bridget b. 11 Chapter 18 Friday - Third Reading.

"Glory be to you my Lord Jesus Christ, who were condemned to death bleeding, on whose blessed shoulders the cross was laid, and when you came to the place of execution you undressed yourself and were nailed naked to the cross." Rev. To Saint Bridget b. 12 prayer. 16.

● ● For the Souls in Purgatory.

[10209] 32. This work of charity earned Simon the grace to convert. He died, according to an ancient Christian tradition, as Bishop of Bosra. His sons Alexander and Rufo appear in the Gospel of Saint Mark as Christians (Mk. 15, 21). Cf. Rm. 16, 13.

[10716] 26. From the text some deduce that Cyrenean's help only increased the weight of the cross on the shoulder of the divine Lamb, when lifting the lower extremity behind him. See Mk. 15, 21 and note.

[10717] 28. The last warning of the Lord! Among the women who cried was perhaps that "Veronica" who, according to an ancient tradition, extended a canvas to Jesus to cleanse his face. The same tradition narrates that Mary, the Blessed Mother of Jesus, also accompanied by St. John, met her son on the Via Dolorosa.

[10718] 31. The dry wood burns more (Jn. 15, 6). If the innocent suffers so much for rescuing the guilt of men, what will the guilty not deserve if they despise that redemption? See Hb. 6, 4 s.; 10, 26 ss.

Second Decade

Stripped from All His Clothes

"21 [3851] and said: Naked came I out of my mother's womb, and naked shall I return thither: Our Lord gave, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed." Job 1:21.

"6 [4031] For thou hast taken away the pledge of thy brethren without cause, and the naked thou hast spoiled of cloths." Job 22:6.

"18they have numbered all my bones. But themselves have considered and beheld me" Ps 21(22):18.

"3And our Lord said: *As my servant Isaie hath walked, naked and barefoot, it shall be a sign and a wonder of three years* (...)" Is 20:3.

"*When I reached the place of the passion with him,* I saw all the instruments of his death ready. When my Son got there, he took off his clothes himself, while the servants said to each other: '*These are our clothes and he will not get them back since he is condemned to death.*' My Son was standing there, naked as he had been born, (...)" Rev. To Saint Bridget b. 1 ch. 10.

"*At my Son's death I was like a woman who had her heart pierced by five lances.* The first lance was his shameful and blameworthy nakedness," Rev. To Saint Bridget b. 1 ch. 27.

"*I did not blush to die a contemptible death for them,* but stood there just as I had been born, naked before the eyes of my enemies." Rev. To Saint Bridget b. 1 ch. 59.

"Mary spoke: "*Place the brooch of my Son's passion firmly on yourself,* just as St. Lawrence placed it firmly on himself. Each day he used to reflect in his mind as follows: '*My God is my Lord, I am his servant. The Lord Jesus Christ was stripped and mocked. How can it be right for me, his servant, to be clothed in finery? He was scourged and fastened to the wood. It is not right, then, that I, who am his servant, if I really am his servant, should have no pain or tribulation.*'

When he was stretched out over the coals and liquid fat ran down into the fire and his whole body caught fire, he looked up with his eyes toward heaven and said: 'Blessed are you, Jesus Christ, my God and Creator! I know I have not lived my days well. I know I have done little for your glory. This is why, seeing that your mercy is great, I ask you to deal with me according to your mercy.'

And at this word his soul was separated from his body. Do you see, my daughter? He loved my Son so much and endured such suffering for his glory that he still said he was unworthy of reaching heaven. How then can those people who live by their own desires be worthy? Therefore, keep ever in mind the passion of my Son and of his saints. They did not endure such sufferings for no reason, but in order to give others an example of how to live and to show what a strict payment will be demanded for sins by my Son who does not want there to be the least sin without correction." Rev. To Saint Bridget b. 2 ch. 26.

"*And you who see me,* know that I am he who fully understood the golden scripture and in my understanding added to it. I was ignominiously stripped bare, but, because I bore it patiently, God has clothed my soul in immortal dress. I was also doused in oil, which is why I now enjoy the oil of everlasting happiness. Because I was made the guardian of the Mother of God, left the world in the easiest of deaths after her own, and my body is now in a place of the greatest rest and security." Rev. To Saint Bridget b. 4 ch. 1.

" *He took off his clothes when ordered* (...)" Rev. To Saint Bridget b. 4 ch. 70.

"*Contrary to these seven, he endured their seven opposites.* Contrary to his power, he became like a worm. Contrary to his wisdom, he was counted as the most foolish. Contrary to his strength, he was bound as a child in swaddling clothes. Contrary to his beauty, he was like a leper, and contrary to his virtue, he stood naked and bound. Contrary to his justice, he was regarded as a liar. Contrary to his loving-kindness, he was put to death." Rev. To Saint Bridget b. 4 ch. 119.

"*Or how I stood naked and cried out on the cross, full of wounds and dressed in blood?*" Rev. To Saint Bridget b. 7 ch. 18.

"Surely, it was no small miracle God worked that the Virgin Mother did not give up her spirit though wounded inwardly by such intense pain. She beheld her beloved Son naked and bleeding," Rev. To Saint Bridget b. 11 Chapter 18 Friday - Third Reading.

● For those who commit Pride.

[3851] 21 s. Sublime scene, which recalls that of Tobias 2, 10 ss., where the case of Job is cited also note in James 5, 11, the magnanimity of God who deigns to praise him because he did not sin in adversity, so as in Ecclesiastical 31, 8 ss. praise the rich who does not sin in abundance. We must submit to the will of God and give thanks for everything, even for afflictions. "There is no greater faith and living than that of those who believe that God arranges everything for our spiritual good, when it seems that it destroys us and upsets our best plans, when it allows us to slander us, when it alters our health in an irremediable way, or allows even more painful things" (Garrigou-Lagrange, Providence and Trust in God, IV, 2).

[4031] 6 ff. Here we are already in full slander and reckless judgment. Cf. 29, 12 ss.

Second Decade

His Nudity Covered by a Charitable Soul

"20 [4373] But thou Lord prolong not thy help from me: look toward my defence." Ps 21(22):20.

"7 [7806] Break thy bread to the hungry & the needy, & harborless bring in into thy house: when thou shalt see the naked cover him, and despise not thy flesh." Is 58:7.

"10 [7846] Rejoicing I will rejoice in our Lord, and my soul shall be joyful in my God: because he hath clothed me with the garments of salvation: and with the garment of justice he hath compassed me, as a bridegroom decked with a crown, and as a bride adorned with her jewels." Is 61:10.

"35*For I was an hungered, and you gave me to eat: I was a thirst, and you gave me to drink.* 36*I was a stranger, and you took me in* [10182]*: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me.*" Mt 25:35-36.

"*Imitate my humility:* I, who am the king of glory and of angels, was clothed in lowly rags (...)" Rev. To Saint Bridget b. 1 ch. 1.

"*My Son was standing there,* naked as he had been born, when someone came running up and offered him a veil with which he joyfully covered his shame." Rev. To Saint Bridget b. 1 ch. 10.

"*While the devil rejoiced over their perdition and fall,* I was moved with pity for them and did not abandon them but showed them a threefold mercy. I clothed their nakedness and gave them bread from the earth. In return for the sensuality the devil had aroused in them after their act of disobedience, I infused souls in their seed through my divine power." Rev. To Saint Bridget b. 1 ch. 26.

"(...) *but covered his private parts with a small cloth.* He proceeded to tie it on as though it gave him some consolation to do so." Rev. To Saint Bridget b. 4 ch. 70.

"*I am also like a mother to all sinners who want to reform* and have the intention of not sinning anymore against God. I am willing to take such a sinner into my protection, just like a loving mother who sees her naked son encountering enemies armed with sharp swords. Does she not then bravely step in the way of danger to free her son from the hands of his enemies and snatch him away and hold him joyfully in her arms? This is what I do and what I shall do for all sinners who pray for my Son's mercy with true contrition and love for God" Rev. To Saint Bridget b. 4 ch. 138.

"Fourthly: '*Lord Jesus Christ,* you who were stripped of your own clothes and dressed in the clothes of derision, have mercy on him!'" Rev. To Saint Bridget b. 6 ch. 10.

"*When God exercises his justice or mercy, he manifests it by accomplishing it,* since present, past, and future are known to him from eternity. God's friends should persevere patiently in the love of God and not lose their peace, even though they may see worldly men and women prospering.

God is like a good washing-woman who puts the dirty clothes in the waves to make them cleaner and brighter by the motion of the water, paying close attention to the water currents so that the clothes do not sink beneath the waves.

Likewise, God places his friends in the waves of poverty and hardship in the present time in order to cleanse them for eternal life, while keeping close watch so that they are not plunged into excessive sorrow or unbearable hardship." Rev. To Saint Bridget b. 3 ch. 30.

● For those who commit Laziness.

[4373] 20. The title of the Psalm would allude to this: for the prompt relief.

[7806] 7. Your flesh: that is, your neighbor. See Matthew 25, 35 and note. "Every man is your flesh" (Saint Jerome).

[7846] 10 s. Here is the Magnificat of Jesus Redeemer, which begins with almost the same words that Mary uses (Luke 1, 46 ss.), because, as the modern exhibitors point out, it is the servant of God who speaks here, triumphant as a husband (cf. 59, 17) and not Jerusalem or the Church. The figure of the crowned husband is also presented in The Song of Songs 3, 11. About the dressed wife, cf. Revelation 19, 6-9. It is to be admirable in the Divine Word this language of sublime filial humility that, here as well as in the Gospel, attributes to the Father all the glory, by proclaiming, like Mary, that it was Yahweh who clothed him with his attributes of Savior. Before all nations, it is the language of Simeon in his prophecy of Luke 2, 32.

[10182] 35. Thus we see that love is a mandatory commandment that encloses all other commandments; It is the "fullness of the law", according to which the judge will sentence (Rom. 13, 10; Ga. 5, 14 ss.).

Takes His Place on The Cross

"7 [4366] But I am a worm and no man: a reproach of men and outcast of the people. 8All that see me have scorned me: they have spoken with the lips, & wagged the head. 9 [4367] *He hoped in the Lord, let him deliver him: let him save him, because he will him.* 10Because thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. 11Upon thee I have been cast from the matrice: from my mother's womb thou art my God," Ps 21(22):7-11.

"18For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. 19For it is written: *I will destroy the wisdom of the wise; and the prudence of the prudent I will reject.* [11704]" 1 Cor 1:18-19.

"13For neither they that are circumcised, do keep the Law: but they will have you to be circumcised, that they may glory in your flesh.

14But God forbid that I should glory, saving in the cross of our Lord JESUS Christ; by whom the world is crucified to me, and I to the world. 15For in Christ JESUS neither circumcision availeth ought, nor prepuce, but a new creature [12068]." Gd 6:13-15.

"*Then* his cruel executioners seized him and stretched him out on the cross, (...)" Rev. To Saint Bridget b. 1 ch. 10.

"*Likewise,* the vices by which they crucify my Son in a spiritual sense are more abominable to him and more serious than the vices of those who crucified him in the body. But perhaps you ask: '*How do they crucify him?*' Well, first they put him on the cross they have prepared for him. This is when they take no notice of the precepts of their Creator and Lord." Rev. To Saint Bridget b. 1 ch. 37.

"*The cross was planted firmly,* and the crossbeam was so placed that the juncture was at the center of the shoulder blades. The cross did not have any kind of headrest. The sign with his sentence on it was attached to each arm of the cross sticking out above the head. On being ordered, he lay down with his back to the cross (...)" Rev. To Saint Bridget b. 4 ch. 70.

● **For those who commit Lust.**

[4366] 7 ss. This passage, parallel to Isaiah 53, 1-9, shows us the deepest aspect of the pains of Jesus, the infinite abyss of abjection that he wanted to take in our favor. "Him that knew no sin, for us he made sin." according to the Father's will (II Corinthians 5, 21) and, in doing so, by redressing our filth so that we would be part of his holiness, he deserved and faced the repudiation of that Father he had in him all his indulgences. He himself let us know that his father had abandoned him, and here he justifies this abandonment by saying that he should be treated because of his sins, which are ours (cf. Psalm 68, 6; Ezekiel 4, 4 ss. and notes). If we meditate on this, we will better believe in the love with which we are loved and we will understand something of the passion of the soul of Christ and of his blood sweat in Gethsemane, when he saw that everything would be lost for those who insisted on rejecting their friendship. Because if at such a price he acquires us on the cross, it is "so that we allow him to be our friend".

[4367] 9. Cf. Matthew 27, 41-43.

[11704] 19. See Is. 29, 14; Ps. 32, 10. "By the sin of the first man, free will declined and deteriorated, that no one since then can rightly love God or believe him, or act for love of God what is good, but one who has been previously helped by the grace of divine mercy" (Denz. 199).

[12068] 15. New creature in Christ, transformed by the grace of a servant into a son (5, 6; 2 Cor. 5, 17; Jn. 3, 3). The word has in it, according to Jesus, an essential part. See Jn. 15, 3 and 15; 6, 36; 8, 31 s.; 17, 17. Cf. RM. 1, 16; Jm. 1, 21; 1 pe. 1, 23.

Immobilized, by the Weight of His Executioners Kneeling on Him.

"12 [4368] depart not from me. Because tribulation is very nigh: because there is not that will help. 13 [4369] Many calves have compassed me: fat bulls have besieged me. 14They have opened their mouth upon me, as a lion ravening and roaring." Ps 21(22):12-14.

"17For in a hurlwind shall he break me, and shall multiply my wounds yea without cause. 18He granteth not my spirit to rest, and he filleth me with bitterness. 19If strength be demanded, he is most strong: if equity of judgment, *no man dare give testimony for me.* 20 [3915] If I will justify my self, mine own mouth shall condemn me: if I will shew my self innocent, he shall prove me wicked. 21Although I shall be simple, the self-same shall my soul be ignorant of, and I shall be weary of my life, 22One thing there is that I have spoken, *both the innocent and the impious he consumeth.*" Jb 9:17-22.

"2I will say to God: *Condemn me not*: tell me why thou judgest me so. 3Doth it seem good to thee, if thou calumniate me, and oppress me, the work of thy hands, and help the counsel of the impious?" Jb 10:2-3.

"6 [3999] At the least now understand ye, that God hath afflicted me not with equal judgment, and hath compassed me with his scourges. 7Behold I shall cry suffering violence, and no man will hear: I shall cry out, and there is none to judge." Jb 19:6-7.

"4 [4250] O Lord my God if I have done this, if there be iniquity in my hands: 5 [4251] If I have rendered tothem that repaid me evils, let me worthily fallempty from mine enemies. 6 [4252] Let the enemy persecute my soul, and take it, and tread down my life in the earth, and bring down my glory into the dust. 7 [4253] Arise Lord in thy wrath: and be exalted in the coasts of mine enemies." Ps 7(8):4-7.

"19And our heart hath not revolted backward: & thou hast declined our paths from thy way. 20 [4597] Because thou hast humbled us in the place of affliction, and the shadow of death hath covered us." Ps 43(44):19-20.

"2Have mercy on me, o God, because man hath trodden upon me: all the day impugning he hath afflicted me." Ps 55(56):2.

"10Because thou hast proved us, o God: by fire thou hast tried us, as silver is tried. 11Thou hast brought us into a snare, thou hast laid tribulations on our back: thou hast set men upon our heads." Ps 65(66):10-11.

"8 [5033] Thy fury is confirmed upon me: and all thy waves thou hast brought in upon me." Ps 87(88):8.

"6 [9455] Thus saith our Lord: *Upon three wickednesses of Israel, and upon four I will not convert him: because he hath sold the just for silver, and the poor for shoes.* 7*Which bruise the heads of the poor upon the dust of the earth, and decline the way of the humble: and the son and his father have gone to a young woman, that they might violate my holy name.* 8*And upon garments laid to pledge they did lie beside every altar: & the wine of the condemned they drank in the house of their God.*" Am 2:6-8.

"*Tell him on my behalf:* 'I am your Creator and the Redeemer of souls. I am God, whom you love and honor above all others. Look and consider how the souls that I redeemed with my blood are like the souls of those who do not know God, how they have been made captive by the devil in so dreadful a manner that he punishes them in every limb of their bodies as though in a firmly tightened winepress." Rev. To Saint Bridget b. 1 ch. 52.

"*I answer:* 'I, your judge, took on myself all your punishment and made your danger known to you as well as the way to escape punishment. It was simple justice that you could not enter heaven before atoning for your guilt. I took on your atonement, because you were incapable of bearing it yourself." Rev. To Saint Bridget b. 2 ch. 12.

● **For those who commit Avarice.**

[4368] 12. Can there be a lesson as unspeakably penetrating as this helpless attitude, of childish weakness, that he shows us here before the Father? Cf. Psalm 68, 21 and note.

[4369] 13 s. "The strong bulls" and the lion represent the ferocity and viciousness of the enemies, and of that populace that on Good Friday, moved by the Pontiffs, bellowed: Crucify him! Crucify him!

[3915] 20. See I Corinthians 4, 4. The meaning is that, either by force, or by reason, no one can be measured with God (Vaccari). It means that if he were bad or cruel, our justifications would be worth nothing. Thus, the most comforting doctrine of dedication, total and trusting, is deduced into the paternal and loving hands of God.

[3999] 6. As if to say: Know that God is to blame. Masterful blow in which Job formally accuses God of injustice according to the criteria of his friends, since he is testing an innocent. Thus did also Saint Jerome and Saint Thomas interpret it. A lesson admirable which doth teach us not to submit the sovereign liberty of God unto our limited understanding. Cf. 21, 4 and note.

[4250] 4. That: alludes to the crime of which he is falsely accused.

[4251] 5. Beautiful trait that portrays David. How was he to do evil to a friend he, who even his unjust pursuers saved, far from revenge? (I Kings 24, 11; 26, 9). As a figure of Jesus, the Holy King of Israel gives us an anticipation of the Gospel. Cf. Matthew 5, 38 s.; Psalm 3, 9; Exodus 21, 24.

[4252] 6. The vigorous imprecation of the psalmist before God shows the righteousness of consciousness without withdrawal. This is what the saying goes: "A good payer will not object to leaving a deposit."

[4253] 7 ss. The Psalm, which changes its pace here, becomes prophetic and announces the judgment of nations (cf. Psalm 9 and notes). There, publicly, the psalmist wants to be judged, without fear, as corresponds to the one who loves. It is what Saint John teaches in I John 4, 17 s. Cf. Luke 21, 25 and 26, in contrast to the tragic accents of the Dies Irae. Some think that the title "The Lagares" of the following Psalm (cf. Psalm 8, 1 and note) belongs to the present Psalm and has the meaning of harvest or judgment according to Isaiah 63, 3; Revelation 14, 18-20; 19, 15.

[4597] 20. Place of jackals: Isaiah, according to the Hebrew text, uses this same expression speaking of Babylon. Cf. Isaiah 13, 22 and note.

[5033] 8. These feelings and subsidiary complaints are very similar to those of Job, which the Church has chosen for the office of the deceased and that they are a very rich instrument of true piety. See Job 7, 16-21; 10, 1-12; 13, 22-28; 14, 1-6 and 13-16; 17, 1-3 and 11-15; 19, 29-27; 10, 18-22. Regarding the messianic sense, see Psalm 68, 5 and note.

[9455] 6 ss. Amos condemns the injustices in general, and particularly the injustices of the judges against the just, that is, the innocent (cf. I Kings 12, 3), and the banquets that the transgressors of the law did with the goods of the poor, sitting on pawned clothes that the law ordered to return to the poor before sunset (Exodus 22, 26 s.). They also committed these evils in sacred places, so that they offended the Lord with double sin. See Hosea 4, 2 and note.

Second Decade

Tied All Its Members with ropes to The Cross.

"24 [365] And he turned away himself a little while, and wept: and returning he spake to them. 25And taking Simeon, and binding him in their presence," Gn 42:24-25.

"6Dalila therefore spake to Samson: *Tell me, I beseech thee, wherein thy greatest strength is, and what it is wherewith being bound thou canst not break forth.* 7To whom Samson answered: *If I shall be bound with seven cords of sinews not yet dry, and moist as yet, I shall be weak as other men.* (...) 10And Dalila said to him: *Behold thou hast deluded me, and hast spoken false: now at the least tell me wherewith thou mayest be bound.* 11To whom he answered: *If I shall be bound with new cords, that were never occupied, I shall be weak and like to other men.* (...) 13And Dalila said to him again: *How long deceivest thou me, and speakest false? Shew wherewith thou mayest be bound.* To whom Samson answered: *If thou plat seven hairs of my head with a hair lace, & fasten a nail tied round about with them in the ground, I shall be weak.* (...) 16 [1708] And when she molested him, and continually hung upon him for many days, not giving him space to rest, his soul fainted, and was wearied even unto death. 17Then opening the truth of the thing, he said to her: *There never came iron upon my head, because I am a Nazarite, that is to say, consecrated to God from my mother's womb: if my head shall be shaven, my strength shall depart from me, and I shall fail, and shall be as other men.* (...) 20 [1709] and she said: *The Philisthiims upon thee Samson.* Who arising from sleep, said in his mind: *I will go forth as I did before, and will shake my self,* not knowing that our Lord was departed from him." Jg 16:6-20.

"6 [2172] The ropes of hell have compassed me: the snares of death have prevented me." 2 S 22:6.

"10His gin is hid in the earth, and his spring upon the path. 11Fears shall terrify him on every side, and his feet shall entangle him. 12Let his strength be extenuated with famine, and let hunger invade his ribs." Jb 18:10-12.

"17 [4371] Because many dogs have compassed me: the counsel of the malignant hath besieged me." Ps 21(22):17.

"25 [8576] And thou son of man, behold bands are given upon thee, and they shall bind thee in them: and thou shalt not go forth from the midst of them. 26And I will make thy tongue cleave to the roof of thy mouth, and thou shalt be dumb, not as a man controlling: because it is an exasperating house. 27 [8577] But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: *Thus saith our Lord God: He that heareth, let him hear: & he that is quiet, let him be quiet, because it is an exasperating house.*" Ezk 3:25-27.

"8 [8581] *Behold I have compassed thee with bands: & thou shalt not turn thy self from thy side unto the other side, till thou accomplish the days of the siege.*" Ezk 4:8.

"19 [9090] Then was Nabuchodonosor replenished with fury: and the look of his face was altered upon Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more, than it had been accustomed to be heated. 20And commanded the strongest men of his host, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. 21And forthwith those men being bound with their breeches, and head attire, and shoes, and garments were cast into the furnace of burning fire." Dn 3:19-21.

"18*And I say to thee: That thou art Peter* [10081]*; and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.* 19*And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the Heavens: and whatsoever thou shalt loose in earth, it shall be loosed also in the Heavens.* 20Then he commanded his Disciples, that they should tell no body that he was JESUS CHRIST [10082]." Mt 16:18-20.

"18*Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven: and whatsoever you shall loose upon earth, shall be loosed also in Heaven.* [10100]" Mt 18:18.

"13*Then the king said to the waiters: Bind his hands and feet, and cast him into the utter darkness: there shall be weeping & gnashing of teeth.* 14*For many be called, but few elect* [10136]." Mt 22:13-14.

"He was scourged and fastened to the wood." Rev. To Saint Bridget b. 2 ch. 26.

"The Mother speaks: "*All these beings that you see surrounding you* are your spiritual enemies, that is, spirits of the devil. The ones who can be seen with poles that have nooses are the ones who want you all to fall into mortal sins. Those whom you see with grappling hooks in their hands are the ones who desire to slow you down in God's service and make you reluctant to do good. Those holding the instruments with spikes like pitchforks to get a hold of and stimulate human desire are the ones who tempt you to take on good deeds that exceed your capacity—whether they are fasts, vigils, prayers, and toils or just spending your money in an unreasonable manner." Rev. To Saint Bridget b. 4 ch. 29.

"*I suffered hardship and distress. I was the object of insults. I was captured and scourged, tied with ropes* (...) *When I was stretched out on the cross, my neck had nothing to lean against but my shoulders.*" Rev. To Saint Bridget b. 9 ch. 7.

● For those who commit Gluttony.

[365] 24. Simeon was the eldest of the brothers after Ruben, who (Ruben) had once strived to free Joseph (37, 21); That is why he is not punished.

[1708] 16. This episode that has inspired numerous works of art constitutes an eloquent moral lesson. Samson often deceived that woman to get rid of her, but with his diabolical insistence he has just defeated the hero. Scripture often warns us against the bad woman, thus in Ecclesiasticus 25, 17 ss.; 26, 10 ss. And he praises, on the other hand, the wife who shares, with the husband the care of the family (Proverbs 31, 10 ss.; Ecclesiasticus 26, 1 ss.). "The good woman is a happy luck; Lucky that he will touch the one who fears God, and will be given to man for his good deeds" (Ecclesiasticus 26, 3).

[1709] 20. The Lord withdrew from Samson, because he had abandoned the vow of Nazarite. His strength did not depend on his personal holiness, but on his consecration to God, whose external signal consisted of not cutting his hair. Cf. 13, 5 and note.

[2172] 6. Scheol: place of the dead; Here, synonymous with eternal death.

[4371] 17. Image taken from the East, where dogs and vultures eat the corpses of unburied animals. So consumed is the life of the Lord that the dogs are already surrounding him, ready to pounce on his corpse.

[8576] 25. The strings symbolize that the prophet was the pure instrument of God, that is, that his impediment did not come from men, but from the Lord, who forbade him to speak clearly until after the fall of Jerusalem (cf. 24, 27; 33, 22). Some assume that the tied prophet figured the captivity of the Jews.

[8577] 27. That is, that God does not compel them by force to listen to him (cf. Song of Songs 3, 5 and note) but rather offers them one more occasion (cf. 2, 5). If they reject it, they will perish (verse 19). See 33, 9 and note.

[8581] 8. I will tie you with ropes: "It is Yahweh himself who performs in the person of Ezekiel the symbol of the ropes, imposing severe immobility on him for a considerable time. We believe, with Saint Jerome, that this symbol was achieved materially (or in deed). As modern critics we see in the strings a metaphor that corresponds to a physical reality" (Buzy). To this note, of a purely scientific nature, the same author adds that there is no suspicion of neurosis or catalepsy in this revelation, nor in any other of the prophet, suspicion of neurosis or catalepsy. In reality, the only thing that interests believers is the supernatural element of divine revelation, with which the idea that it can be a simply natural phenomenon, and even less a neurotic loss, is left out of its own. As for the natural aspects that appear in each case, they have only a secondary interest, purely psychological and not spiritual or religious, since God can reveal himself freely, in the way he chooses his Sovereign Majesty, and we know that he has often done so in dreams, which in themselves are nothing more than A natural phenomenon and even deceitful, but that he turns when he wants into a supernatural revelation. See Ecclesiastical 34, 1 ss. and notes.

[9090] 19. Archaeologists tell us that "the oven, with its side opening, through which you could see its interior and introduce the fuel, was one of the many brick ovens or make lime in the region, spacious enough so that in them the three young people could walk" (Prado). Cf. the case referred to in Jeremiah in 29, 21-23. The seven times greater fire seems simply a relief of anger, since, as Fillion observes, with him the ordeal would be shorter. But that septenary test (cf. verse 1 and note), which contains perhaps a symbol of those who are to purify the righteous (I Peter 1, 7), served to manifest the works of God (John 9, 3), as we see in the verses 46 ss.

[10081] 18. Peter (stone) is, as its name says, the first foundation of the Church of Jesus Christ (see Eph. 2, 20), that the infernal powers will never be able to destroy. Keys mean spiritual power. The Holy Fathers and all tradition see in this text the strongest argument for the primacy of St. Peter and the infallible authority of the Apostolic See. "In the meantime, I shout to whoever wants to hear me: I'm attached to whoever is at Peter's chair" (S. Jerome).

[10082] 20. As Fillion points out, the words in this passage mark "a new starting point in the teaching of the teacher". Cf. Jn. 17, 11; 18, 36. Unknown to Israel (v. 14), who rejects him as Messiah-King to confuse him with a simple prophet, Jesus then ends with that preaching that John had started according to "the law and the prophets" (Lk. 16, 16; Mt. 3, 10; Is. 35, 5 and notes) and begins from then on (v. 21) to announce to those who believed in him (v. 15 s.) the foundation of his church (v. 18) to be formed in the root of his passion, death, and resurrection (v. 21) on Peter's faith (v. 16 ff.; Jn. 21, 15 ff.; Eph. 2, 20), and that he will bring together all the scattered children of God (Jn. 11, 52; 1, 11-13), also taking from among the Gentiles a people for his name (Acts 15, 14); and he himself promises the keys to Peter (v. 19). This is, in effect, who opens the doors of the Christian faith to the Jews (Acts 2, 38-42) and then to the Gentiles (Acts 10, 34-46). Cf. 10, 6 and note.

[10100] 18. The powers conferred on St. Peter (16, 19) are extended to all the apostles (vv. 1, 17 and 19 s.); However, there will be no conflict of powers, since Peter is the visible head of the Church of Christ, since only he received "the keys to the kingdom of heaven". See Jn. 20, 22 ss.; Act. 9, 32. Cf. Act. 2, 46; Col. 4, 15.

[10136] 14. This parable also first refers to the chosen people of the old alliance. To the wedding parties of his son with humanity, the Father invites the Jews first through their "servants", the prophets. Those who despised the invitation will lose dinner (Lk. 14, 24). The "other servants" are the apostles that God sent without failing yet to Israel (Lk. 13, 6 ff.), during the time of the facts, that is, when Jesus had already been immolated and "everything was on point" (v. 4; Acts 3, 22; Hb. 8, 4 and notes). Rejected this time by the people, as he was by the synagogue (Acts 28, 25 ss.) and then "burned the city" of Jerusalem (v. 7), the apostles and their successors, inviting the Gentiles, fill the Room of God (Rm. 11, 30). The man who does not wear a bridal dress is one who lacks sanctifying grace, without whom no one can approach the banquet of the wedding of the Lamb (Rev. 19, 6 ss.). Cf. 13, 47 ff. and notes.

Second Decade

The Right Hand is Nailed to the Cross.

"9 [642] to wit, Aaron and his children, and thou shalt put mitres upon them: and they shall be Priests to me by a perpetual religion. After that thou shalt have consecrated their hands, (...) 24 [645] and thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord." Ex 29:9, 24.

"19Aaron and his sons shall wash therein their hands and feet, (...) 21lest perhaps they die. It shall be an everlasting law to him, and to his seed by succession." Ex 30:19,21.

"15 [738] And the ancients of the people shall put their hands upon the head thereof before our Lord. And the calf being immolated in the sight of our Lord," Lv 4:15.

"22 [770] And stretching forth his hand to the people, he blessed them. And so the hosts for sin, and the holocausts, and the pacifics being finished, he descended." Lv 9:22.

"21 [813] and putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: which praying to light on his head, he shall send him forth by a man ready thereto, into the desert." Lv 16:21.

"10 [944] And when the Levites are before the Lord, the children of Israel shall put their hands upon them." Nm 8:10.

"9 [1429] And Josue the son of Nun was replenished with the spirit of wisdom, because Moyses did put his hands upon him." Dt 34:9.

"8The holy places are come into the hand of strangers: the temple thereof as an ignoble man." 1 Macc 2:8.

"8 [4414] Lord I have loved the beauty of thy house, and the place of the habitation of thy glory. 9Destroy not, o God, my soul with the impious, and my life with bloody men. 10 [4415] In whose hands are iniquities: their right hand is replenished with gifts. 11But I have walked in mine innocency: redeem me, and have mercy on me." Ps 25(26):8-11.

"17Sion hath spread forth her hands, there is none to comfort her: our Lord hath commanded against Jacob, round about him are his enemies: Jerusalem is become as a woman polluted with menstruous flowers among them." Lam 1:17.

"12The Princes were hanged up by the hand: they did not reverence the faces of the ancients." Lam 5:12.

"34 [9251] But the two ancients rising up in the midst of the people, laid their hands upon her head. (...) 42 [9252] But Susanna cried out with a loud voice, and said: *Eternal God, which art the knower of hidden things before they come to pass, 43thou knowest that they have borne false witness against me: and lo I die, whereas I have done none of these things, which these men have maliciously forged against me.*" Dn 13:34, 42-43.

"16 [9723] In that day it shall be said to Jerusalem: Fear not: to Sion, let not thy hands be dissolved." Zp 3:16.

"*When I contemplated the places where,* as I had learned through the prophets, his hands and feet would be nailed at the crucifixion, my eyes filled with tears and my heart was torn by sadness.

When he was led to the pillar, he took off his clothes himself and placed his own hands on the pillar, and his enemies then mercilessly bound them.

Then his cruel executioners seized him and stretched him out on the cross, nailing first his right hand to the crossbeam that had a hole in it for the nail. They pierced his hand at the point where the bone was more solid." Rev. To Saint Bridget b. 1 ch. 10.

"*The Jews prepared three kinds of punishment for me* in my passion: (...) second, the iron by which they nailed my hands and feet;

They nail my hands and feet with the iron of their hardened hearts, given that they glory in sin and harden themselves so as not to have any fear of me." Rev. To Saint Bridget b. 1 ch. 30.

"*When his enemies crucified him,* they did four things to him. (...) second, they nailed his hands and feet;

They crucify his right hand by mistaking justice for injustice, saying: '*Sin is not so grave and odious to God as it is said nor does God punish anyone forever, but his threats are only to scare us. Why would he redeem us if he wanted us to perish?*'

They do not consider that the least little sin a person delights in is enough to send him or her to eternal punishment. Since God does not let the least little sin go unpunished nor the least good go unrewarded, they will always have a punishment inasmuch as they have a constant intention of sinning, and my Son, who sees their heart, counts that as an act. For they would carry out their intention, if my Son permitted it." Rev. To Saint Bridget b. 1 ch. 37.

"*While I prepared the way to the city,* that is, to heaven, and uprooted all the obstacles that had sprung up, brambles and thorns scratched my side and harsh nails wounded my hands and feet." Rev. To Saint Bridget b. 2 ch. 15.

"*Rule them and nurture them anew,* so that the ancient enemy may not prevail against them and may not ruin the new vineyard planted by the right hand of your Son!" Rev. To Saint Bridget b. 3 ch. 17.

"*On being ordered,* he lay down with his back to the cross and, when he was asked to do so, first stretched out his right hand." Rev. To Saint Bridget b. 4 ch. 70.

"*It is useful for the friend of God to have two spiritual hands,* just as before he had physical hands. However, he should have holes in them. One hand is the divine wisdom with which he shows to the sinner that all the things of this world are fleeting and slippery, that one who delights in them is deceived and unsafe, for they were all given for one's needs and not for excess." Rev. To Saint Bridget b. 4 ch. 129.

"*Answer to the fourth question.* "*Fourth,* I gave you hands that you might use them to do that which is necessary for the body but not harmful for the soul." Rev. To Saint Bridget b. 5 ch. 1.

"*Second,* you made a harsh reply and raised your voice loudly in reproval, although I kept my eyes on heaven when I was nailed to the cross and opened not my mouth." Rev. To Saint Bridget b. 6 ch. 6.

"*The soul of this man does not belong to me!* (...) He cared as little for the wounds in my hands as for a torn piece of plain cloth." Rev. To Saint Bridget b. 6 ch. 19.

"When she bound her little Son's hands and feet with swaddling bands, she called to mind how harshly they would be pierced by iron nails on the cross." Rev. To Saint Bridget b. 11 ch. 17.

"When she heard the sound of hammering as his hands and feet were pierced by iron nails, the Virgin's senses failed her and the intensity of her pain made her fall to the ground as though dead" Rev. To Saint Bridget b. 11 ch. 18.

"Honor be to you my Lord Jesus Christ who let your hands and feet be stretched with ropes, pierced with iron nails, and fastened with hammers," Rev. To Saint Bridget b. 12 ch. 2.

● ● ● ● ● For those who commit Anger, Envy, Abuse, Calumny, Idolatry.

[642] 9. By perpetual law, in the sense that it was to last until the repeal of the ancient law, that is, because the Jewish priesthood was a figure of the eternal priesthood of Jesus Christ. Cf. 28, 43 and note; Hebrews chapters 7-10.

[645] 24 ss. You will rock it: Another translation: you will rock them, or you will shake them. Cf. V. 26. The text speaks in v. 27 of the "lift leg", or raised leg, to express that the offerings were rocked with their hands up and down and towards the four winds. The ceremony clearly shows that the main function of the priests consisted of raising the offerings to the presence of the Lord. The ancient Jewish interpretation understands the elevation in the sense that Moses, with his hands placed under the hands of the new priests, has rocked them, thus presenting the priests to God as an offering.

[738] 15. The elders, for being representatives of all the people. By the laying on of the hands they transmitted the transgressions of the people to the victim.

[770] 22. Raising his hands towards the people he blessed him: Blessing the people and making atonement for it (verse 7), that is, begging for the flock, are obligations inseparably linked to the ministry of the priest. "Between the porch & the altar the priests our Lord's ministers shall weep,", says the prophet Joel, and exclaim: " & shall say: Spare o Lord, spare thy people:" (Joel 2, 17). Cf. The example of the High Priest Onias in II Maccabees 15, 14. "Mighty in works and words are the Priests who are fervent and constant in Prayer." (Saint Bernard, Serm. De Tribus Ordin).

[813] 21. will confess all iniquities: thus confession was practiced in the Old Testament. There was also a particular confession (Numbers 5, 7). The desert symbolizes the curse, something like demon mansion. The ceremony means that the goat takes the sins of the people to its author, the devil, never to return. Our victim of propitiation is Christ who, taking our iniquities, died outside the city, like the male goat who carried the sins of the people. See 4, 12 and note; Hebrews 13, 12. Fray Luis de León comments on this rite, saying: "As in the old law on the head of that animal with which the people cleaned their sins, in the name of him the priest put his hands, and said that he carried in it all that his people He sinned, so he, because he was also a priest, put on himself the guilt and the guilty people, and he fastened them with his soul... for a way of spiritual and ineffable union with which God usually gathers many into one, that spiritual men have much news" (Names of Christ)

[944] 10. Probably only the princes of the twelve tribes laid hands, not all men. The laying on of the hands means that the Levites are offerings consecrated to God, rather than the firstborn of all the people. Cf. Exodus 13, 2 and note.

[1429] 9. Filled with Spirit: Cf. Numbers 27, 18 and note. The laying on of the hands to infuse the Holy Spirit was also used in the New Testament by the Apostles (Acts of the Apostles 6, 6; 8, 17) and is used in the Church in the administration of the sacraments of Baptism, Confirmation and sacred order.

[4414] 8. On David's love for the house of the Lord, see II Kings 7, 2 s., his desire to build the temple, and in III kings 7, 51, the treasures he left when he knew that God had destined to his son Solomon to build it. The Vulgate says, "I love decorum." In this regard cf. On the tabernacle, Exodus 25, 30, and on the temple, III Kings 6; Ezekiel 40 ss.

[4415] 10. On "bribery" see Deuteronomy 16, 19; I Kings 8, 3; 12, 3 and the tremendous admonitions of Psalms 57 and 81 against the magistrates.

[9251] 34. They polished their hands, etc.: they did this as witnesses, as the law commanded (Leviticus 24, 14). Two criminals disguised as witnesses! No wonder in the paintings of the catacombs Susanna is represented as lamb, and the two old as wolves. The process is developed with appearances of correctness and in accordance with the Law. The requirement that the defendant lift the veil (verse 32), agrees with the uses of the Jewish Forum.

[9252] 42 s. She cried out loud, "putting all her soul into this cry, all her anguish, all her trust, all the strength of her innocence." Susanna appeals to God, the Eternal Judge, who knows hearts (Acts of the Apostles 1, 24; 15, 8) and does not abandon those who trust in him. Here is an eloquent illustration of what the great Apostle Saint Paul says in Romans 8, 26-27: "And in like manner also the Spirit helpeth our infirmity. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for us with groanings unspeakable. And he that searcheth the hearts, knoweth what the Spirit desireth: because according to God he requesteth for the saints." Commenting on these words in a speech delivered on July 9, 1941, says S. S. S. Pius XII: "The Holy Spirit, who, with his grace, works in our souls and inspires us with our moans, knows how to give them the true meaning and the true Courage, and the Father, who reads in the depths of hearts, sees very clearly what through our prayers and our desires, asks his Divine Spirit for us, and such requests of the Spirit, deeply intimate in us, he hears them, without a doubt."

[9723] 16. Note the extraordinary lyricism of love that is manifested in this passage, as an echo of Isaiah 35, 3 s.; 62, 11 ss., etc.

Third Decade

Forcibly Dislocated All the Members of His Body, Extended with Ropes. Starting with His Left Arm.

"[10]After him the third is had in derision, and being demanded his tongue, he quickly put it forth, and constantly stretched out his hands: [11]& with confidence he said: *From heaven do I possess these, but for the laws of God now do I contemn these self same, because I hope that I shall receive them again of him.*

[21]exhorted every one of them in their country language manfully, being replenished with wisdom: and joining a man's heart to a woman's cogitation, [22] [3746] she said to them: *I know not how you appeared in my womb: for neither did I give you spirit and soul and life, and the members of every one I my self framed not.* [23] [3747] *But indeed the Creator of the world, that hath formed the nativity of man, and that invented the origin of all, and he will restore again with mercy unto you spirit and life, as now you despise your selves for his laws.*" 2 Macc 7: 10-11, 21-23.

"[22]Let my shoulder fall from his juncture, and let my arm with his bones be broken. [23]For I have always feared God as waves swelling upon me, & his weight I could not bear." Jb 31:22-23.

"[15] [4370] As water I am poured out: and all my bones are dispersed. My heart is made as wax melting in the midst of my belly." Ps 21(22):15.

"[7]as the grossness of the earth is broken out upon the earth. Our bones are dissipated near to hell" Sd 140(141):7.

"[2] [7725] Because I came, and there was none that would hear. Why, is mine hand abridged and made a little one, that I can not redeem?" Is 50:2.

"[5] [7732] My just one is nigh at hand, my saviour is gone forth, and mine arms shall judge peoples: the islands shall expect me, & shall patiently wait for mine arm." Is 51:5.

"[30] [3738] But when he was now in killing with the strokes, he groaned, and said: *O Lord, which hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I do sustain sore pains of the body: but according to the soul, for thy fear I do willingly suffer these things.*" 2 Macc 6:30.

"(...) *so that all his sinews and veins became overstrained and burst.*" Rev. To Saint Bridget b. 1 ch. 10.

"*My Son's hair was pulled out,* his sinews distended, his joints were dislocated from their sockets, his bones mangled," Rev. To Saint Bridget b. 1 ch. 45.

"(...) consider how the Son of God and the Son of the Virgin—who is one God with the Father and the Holy Spirit—suffered and was arrested and beaten, how he was spat upon and scourged right to the bone—the whips dug in and pulled out his flesh—how he remained in sorrow on the cross with all his muscles distended and wounded," Rev. To Saint Bridget b. 6 ch. 20.

The Father speaks to the Son: "*You are like a bridegroom* who betrothed a bride with a pretty face and an honest character and led her into his bridal chamber and loved her as himself. This is what you did, my Son. You betrothed a new bride when you burned with such love for the souls of men that you were willing to be wounded and stretched out on the cross for their sakes. As though into a bridal chamber, you led them into your Holy Church, which you consecrated with your blood." Rev. To Saint Bridget b. 6 ch. 23.

"*I was stripped naked and scourged* and crowned with thorns. I was stretched out so forcibly on the cross that almost all the sinews and joints of my body were breaking." Rev. To Saint Bridget b. 7 ch. 30.

"(...) *and crushed as in an oil-press*—my muscles were stretched beyond measure, my veins burst, my joints were pulled apart.

The top of my head was pierced by sharp thorns. The blood streamed down and got clotted, and defiled my whole face and beard. My mouth and tongue were covered in blood. My gums were swollen with sores.

When I was stretched out on the cross, my neck had nothing to lean against but my shoulders. My arms were stretched out by ropes to reach the holes of the cross-beam." Rev. To Saint Bridget b. 9 ch. 7.

"the water of countless tears streamed out of her eyes. When she saw her Son being cruelly stretched out on the cross, all her physical strength began to fail her." Rev. To Saint Bridget b. 11 ch. 18.

"The bones of the hands and feet of your precious body were quickly separated from their places, not without your great and intense pain." Rev. To Saint Bridget (Latin) b. 12 ch. 2.

● ● ● ● ● For the Holy Catholic Church, His Holiness the Pope, the Religious and Consecrated, the Persecuted and their Persecutors, Will of God, in the Holy Church.

[3746] 22. Cf. Job 10, 8 ss.; Psalm 138, 15; Ecclesiastes 11, 5: Note the distinction between the soul and the spirit, which coincides with Saint Paul (I Thessalonians 5, 23; Hebrews 4, 12).

[3747] 23. He will return to you, etc.: Here is the strongest reason for the strength of this family of martyrs: the virtue of hope (see verse 9).

[4370] 15 ss. It is the living description of the Savior's passion: his forces are exhausted; All his bones are disjointed (John 19, 36), his life is undone like the wax and the heart stops beating. It is our sins that impelled him to give himself to the executioners for us: such is the meaning of the phrase with which the Baptist portrayed him: the Lamb of God who carries the sins of the world (John 1, 29; see Leviticus 16, 8). But let us console ourselves by knowing that one day the Lamb will also triumph as a lion of Judah (cf. verse 29 ss.; Revelation 5, 5), and let us say now, with the liturgy: Come, O King, come, Lord Jesus! (Luke 19, 38; Revelation 22, 20).

[7725] 2. It means: Israel did not recognize or pay attention to the wonders that God did to save him (see 49, 5 and note).

[7732] 5. My justice, my salvation. Saint Jerome pours: My righteous, my Savior. The idea is the same, Yahweh manifests justice and salvation through the Messiah. The promised health will not only reach the Jews, but also the Gentiles. My arm will rule the peoples: frequent prediction in the Psalms. See Psalms 2, 8 s.; 71, 11; 109, 6 and notes.

[3738] 30. He suffers with willingness: the good that the martyrs expected, says Saint Augustine, was so great and safe; the reward that was promised, so glorious, and their possession so sweet, that the light of the earth was nothing to them; they despised the torments, and their heart did swim in joy.

Third Decade

The Left Hand is Nailed to the Cross.

"[13]Then were little children presented to him, that he should impose hands upon them & pray. And the Disciples rebuked them. [14]But JESUS said to them: *Suffer the little children, and stay them not from coming unto me: for the Kingdom of Heaven is for such*[10109]. [15]And when he had imposed hands upon them, he departed from thence." Mt 19:13-15.

"[24]And Pilate seeing that he nothing prevailed, but rather tumult was toward; taking water he washed his hands before the People, saying: *I am innocent of the blood of this just man*[10207]*: look you to it*." Mt 27:24.

"[22]And there cometh one of the Arch-synagogues, named Jairus: and seeing him, he falleth down at his feet. [23]And besought him much, saying: *That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and live.*" Mk 5:22-23.

"[2]And when the Sabboth was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: *How came this fellow by all these things? & what wisdom is this that is given to him, and such virtues as are wrought by his hands? [3]Is not this the Carpenter, the son of MARY, the brother of James, and Joseph, and Jude, and Simon? Why, are not also his sisters here with us?* And they were scandalized in him[10271]. [4]And JESUS said to them: *That there is not a Prophet without honour, but in his own country, and in his own house, and in his own kindred*. [5]And he could not do any miracle there, but only cured a few that were sick, imposing his hands." Mk 6:2-5.

"[1]AND there assemble together unto him the Pharisees and certain of the Scribes, coming from Jerusalem. [2]And when they had seen certain of his Disciples eat bread with common hands, that is, not washed, they blamed them. [3]For the Pharisees, and all the Jews, unless they often wash their hands, eat not, holding the tradition of the Ancients: [4]And from the market, unless they be washed, they eat not: and many other things there be that were delivered unto them to observe, the washings of cups and cruses, and of brazen vessels & beds[10281].

[5]And the Pharisees and Scribes asked him: *Why do not thy Disciples walk according to the tradition of the Ancients, but they eat bread with common hands?* [6]But he answering, said to them: *Well did Esay Prophesy of you Hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. [7]And in vain do they worship me, teaching doctrines precepts of men*[10282]." Mk 7:1-7.

"[22]And they come to Bethsaida; and they bring to him one blind, and desired him that he would touch him[10292]. [23]And taking the hand of the blind, he led him forth out of the town; and spitting into his eyes, imposing his hands, he asked him if he saw any thing. [24]And looking up, he said: *I see men as it were trees, walking*. [25]After that again he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. [26]And he sent him into his house, saying: *Go into thy house; and if thou enter into the town, tell no body.*" Mk 8:22-26.

"[17]*And them that believe, these signs shall follow: In my name shall they cast out devils; They shall speak with new tongues;* [18]*Serpents shall they take away; And if they drink any deadly thing, it shall not hurt them; They shall impose hands upon the sick and they shall be whole.*" Mk 16:17-18.

"[40]And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon every one, cured them. [41]And devils went out from many, crying and saying: *That thou art the Son of God*. And rebuking them he suffered them not to speak, that they knew he was Christ[10464]." Lk 4:40-41.

"[12]Whom when JESUS saw, he called her unto him, and said to her: *Woman, thou art delivered from thy infirmity*. [13]And he imposed hands upon her, and forthwith she was made straight and glorified God." Lk 13:12-13.

"[53]*When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness.*" Lk 22:53.

"[3]knowing that the Father gave him all things into his hands, & that he came from God, and goeth to God[10968]" Jn 13:3.

"*When I contemplated the places where,* as I had learned through the prophets, his hands and feet would be nailed at the crucifixion, my eyes filled with tears and my heart was torn by sadness.

When he was led to the pillar, he took off his clothes himself and placed his own hands on the pillar, and his enemies then mercilessly bound them.

They pierced his hand at the point where the bone was more solid. With a rope they pulled his other hand and attached it to the crossbeam in similar fashion." Rev. To Saint Bridget b. 1 ch. 10.

"*Since my hands were stretched out by nails,* let your works, which the hands symbolize, be stretched out to the poor and to my commandments." Rev. To Saint Bridget b. 1 ch. 11.

"*They crucify his left hand by turning virtue into vice.* They want to continue sinning until the end, saying: '*If we say at the end, just once, "God, have mercy on me!" God's mercy is so great that he will pardon us.*' This is not virtue, wanting to sin without making amends, wanting to get the prize without having to struggle for it, not unless there is some contrition in the heart, not unless a person really wants to mend his ways, if only he could do so were it not for illness or some other impediment." Rev. To Saint Bridget b. 1 ch. 37.

"*my hands and feet were pierced for you;*" Rev. To Saint Bridget b. 2 ch. 12.

"*Then,* since his left hand could not reach the other corner of the cross, it had to be stretched out at full length." Rev. To Saint Bridget b. 4 ch. 70.

"*It is useful for the friend of God to have two spiritual hands,* just as before he had physical hands. However, he should have holes in them. (...) The other hand is good example and good action, for the good person ought to do as he teaches in order to strengthen his listeners by his example. Many teach but without setting an example. They are the ones who, in the coldness of their minds, build up a stone structure without using cement so that it quickly falls apart when the storm dashes upon it." Rev. To Saint Bridget b. 4 ch. 129.

"*Answer to the fourth question.* "*Fourth,* I gave you hands that you might use them to do that which is necessary for the body but not harmful for the soul." Rev. To Saint Bridget b. 5 ch. 2.

"*I also want you to know that there were six ways in which my sorrow expressed itself from that day on. First* it existed in my inner thoughts. As often as I looked at my Son, as often as I wrapped him in linen-cloth, as often as I saw his hands and feet, my spirit was as though engulfed in fresh grief with the thought of how he would be crucified." Rev. To Saint Bridget b. 6 ch. 57.

"You also gazed at the bitter sight of the holes - in his feet, in his hands," Rev. To Saint Bridget b. 12 ch. 1.

"My Lord Jesus Christ, praise be to your hands and arms above the strength of Samson and all other champions, for these limbs overcame hell when they were fastened to the wood of the cross (...)" Rev. To Saint Bridget b. 12 ch. 3.

● ● ● ● ● **For the Holy Catholic Church, His Holiness the Pope, the Religious and Consecrated, the Persecuted and their Persecutors, the Will of God, in the Holy Church.**

[10109] 14. Jesus often exhorts us to spiritual childhood, because she is the only way to reach him (18, 3). Saint Teresa of the Child Jesus extracted this spirituality as the essence of the Gospel and Benedict XV calls it "the secret of holiness".

[10207] 24. Pilate says this righteous, thus publicly confessing the innocence of Jesus; And yet he condemns him to die on a cross. We see here the type of the wicked judge, who due to politics and cowardice abuses his power and seriously violates the duties of his position. His hesitations go on for a long time; But what he believes can do more than his interest, than the voice of his conscience and the foresight of his wife (v. 19). See Mk. 15, 2 ss.; Lk. 23, 3 ss.; Jn. 18, 33 ss.

[10271] 3. See Mt. 13, 54 ss.; Lk. 4, 16 ss.; Jn. 6, 42. It is not surprising that they have Jesus as a craftsman, because during his hidden life, until he was thirty years old, he helped Joseph in the tasks of carpenter, thus sanctifying manual work. Regarding the "brothers" of Jesus see 3, 32; Mt. 12, 46 and note.

[10281] 4 ss. These are purifications that were not prescribed by law and that the scribes multiplied by calling them "traditions". "Not knowing the righteousness of God and wanting to establish his own (Rom. 10, 3), the Pharisee, satisfied with himself, hopes to surprise God with his virtue that he needs nothing (Lk. 18, 1 s.). In reality, the Pharisee is the most fearsome of the materialists, since the sensual Sadducee ignores the spiritual; But he, in a certain way, knows him to reduce him to matter: facts, realizations, visible works so that they can be seen of men and men praise and imitate them. Antithesis of the Pharisee is the veronica that as God approaches God presents, to the face of the grace, the blank canvas of his hope". It is evident that the doctrine of Jesus Christ was as incompatible with that mentality as fire with water (see 12, 38 and note). The tradition that is valid for the Church is the one that has its origin in divine revelation, that is, in the preaching of Jesus Christ himself and the apostles, "so that the absolute truth and immutable truth preached from the beginning by the apostles is always created in the same way." (Pius X in the oath against the modernists). Cf. 1 Tm. 6, 3 s. and 20.

[10282] 6. See Is. 29, 13; Cf. Mt. 15, 1-28; 23, 15; Lk. 11, 37-41; Jn. 4, 23 and notes.

[10292] 22. Betsaida, the so-called Betsaida Julias, east of the mouth of the Jordan at Lake Genesaret.

[10464] 41. Jesus does not want to rely on the testimony of the demons, who serve the lie, even if they once tell the truth, he, who did not receive testimony from men and did not even need that of John the Baptist because he had that of his Divine Father (see Jn. 5, 34-40 and notes), how could he accept evil spirits as apostles? Around there we see the immense honor that He does to us by sending us the apostles (Jn. 17, 18-21 and notes; 20, 21; Lk. 24, 48). It is noteworthy that Satan himself never expressed that knowledge that demons manifest here (v. 34 ss.).

[10968] 3. The evangelist, always so sober and lacking in commendation, seems to want to accentuate this time the unspeakable enormity that that attitude of a servant taken here by Jesus means (v. 4), despite knowing him Very well that, as it is expressed here, he was the Divine Prince, the only man who has been and will be worthy of worship.

Fourth Decade

The Right Foot is Nailed to the Cross.

"4 [167] but I will fetch a little water, and wash ye your feet, and rest ye under the tree." Gn 18:4.

"2and said: *I beseech you, my Lords, turn into the house of your servant, and lodge there: Wash your feet, and in the morning you shall go forth on your way.* (...)" Gn 19:2.

"32And he brought him into his lodging: and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and of the men that were come with him." Gn 24:32.

"24And being brought into the house, he fetched water, and they washed their feet, and he gave provender to their asses." Gn 43:24.

"32And when he had finished the precepts wherewith he instructed his sons, he plucked up his feet upon the bed, and died; and he was put unto his people." Gn 49:32.

"5 [454] But he said: *Approach not hither, loose off thy shoe from thy feet: for the place wherein thou standest is holy ground.*" Ex 3:5.

"11 [507] *And thus you shall eat him: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat speedily: for it is the Phase (that is the Passage) of the Lord.*" Ex 12:11.

"20*Which when thou hast immolated, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the Altar round about.*" Ex 29:20.

"19 [655] *Aaron and his sons shall wash therein their hands and feet,* (...) 21*lest perhaps they die. It shall be an everlasting law to him, and to his seed by succession.*" Ex 30:19, 21.

"65 [1362] In those nations also thou shalt not be quiet, neither shall there be resting for the step of thy foot. For our Lord will give thee a fearful heart, and dazzling eyes, & a soul consumed with pensiveness" Dt 28:65.

"3 [1407] He hath loved the peoples, all the Saints are in his hand: and they that approach to his feet shall receive of his doctrine." Dt 33:3.

"13 [1446] *And when the Priests that carry the ark of the Lord of the whole earth shall set the steps of their feet in the waters of Jordan, the waters that are beneath shall run down and decay: and those that come from above, shall stand together in one heap.*" Jos 3:13.

"9Other twelve stones also Josue put in the midst of the channel of Jordan, where the Priests stood, that carried the ark of the covenant: and they be there until this present day." Jos 4:9.

"16 [1458] *Loose*, saith he, *thy shoe from thy feet: for the place wherein thou dost stand, is holy*, And Josue did as it was commanded him." Jos 5:16.

"24 [1492] And when they were brought forth to him, he called all the men of Israel, and said to the princes of the host that were with him: *Go, and set your feet upon the necks of these kings*. Who when they had gone, & trodden with their feet the necks of them lying under, 25again he said to them: *Fear ye not, neither dread, take courage and be strong: for so will our Lord do to all your enemies, against whom you fight.*" Jos 10:24-25.

"8And behold, when it was now midnight the man was afraid, and troubled: and he saw a woman lying at his feet, 9 [1763] and said to her: *Who art thou?* And she answered: *I am Ruth thy handmaid: spread thy mantle upon thy servant, because thou art nigh of kin.*" Rth 3:8-9.

"41Who arising adored flat toward the earth, and said: *Lo let thy servant be as an handmaid, to wash the feet of the servants of my lord.*" 1 Kgs 25:41.

"10And he bowed the heavens, and descended: and mist under his feet." 2 Kgs 22:10.

"27And when she was come to the man of God into the mount, she caught his feet: and Giezi came to remove her. And the man of God said: *Let her alone, for her soul is in anguish, and our Lord hath hid it from me, & hath not told me*. (...) 37She came and fell at his feet, and adored upon the ground: and took her son, and went out," 4 Kgs 4:27, 37.

"2 [2811] And when the king had risen up, and stood, he said: *Hear me my brethren, and my people: I meant to have built a house, wherein the Ark of our Lord might rest, and the foot stool of the feet of our God: and to build it I prepared all things.* 3*But God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.*" 1 Par 28:2-3.

"8And the servants of Holofernes taking him, went though the champion: but when they came near the mountains, the slingers came forth against them. 9And they returning out of the way by the side of the mountain, tied Achior to a tree, hand and foot, and so left him bound with withes, and returned to their lord." Jdt 6:8-9.

"3Neither content with these things, she fell down at the king's feet, and she wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked devices, which he had invented against the Jews, should be of none effect." Est 8:3.

"13*(for gladly would I be ready for the salvation of Israel to kiss even the steps of his feet,)* 14*but I feared lest I should transfer the honour of my God to a man, and lest I should adore any except my God.*" Est 13:13-14.

"4 [3417] The first therefore being dead in this manner, they brought the next to make him a mocking stock: & the skin of his head with the hairs being drawn off, they asked if he would eat, before that he were punished thoughout the whole body in every member." 2 Macc 7:4.

"7 [3855] Satan therefore going out from the face of our Lord, struck Job with a very sore boil, from the sole of the foot even to the top of his head" Jb 2:7.

"5 [3938] The lamp contemned in the cogitations of the rich, is prepared to the time appointed." Jb 12:5.

"27Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet." Jb 13:27.

"11Fears shall terrify him on every side, and his feet shall entangle him." Jb 18:11.

"10 [4043] But he knoweth my way, and hath proved me as gold that passeth though the fire: 11My foot hath followed his steps, I have kept his way, & have not declined out of it." Jb 23:10-11.

"11 [4094] For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth. 12At the right hand of me rising, my calamities forthwith arose: they have overthown my feet, & as with waves have oppressed with their paths. 13They have dissipated my ways, they have lien in wait against me, and they have prevailed, and there was not that would help." Jb 30:11-13.

"9 [4119] I am clean, and without sin: unspotted, and there is no iniquity in me. 10Because he hath found quarrels in me, therefore hath he thought me his enemy. 11He hath put my feet in the stocks, he hath observed all my ways." Jb 33:9-11.

"11Serve our Lord in fear: and rejoice to him with trembling. 12Apprehend discipline lest sometimes our Lord be wrath, and you perish out of the just way. 13when his wrath shall burn in short time, blessed are all that trust in him." Ps 2(3):11-13.

"5 [4315] Perfit my passes in thy paths, that my steps be not moved." Ps 16(17):5.

"5The sorrows of death have compassed me: and torrents of iniquity have troubled me. 6The sorrows of hell have compassed me: the snares of death have prevented me." Ps 17(18):5-6.

"17 [4371] Because many dogs have compassed me: the counsel of the malignant hath besieged me. They have digged my hands and my feet." Ps 21(22):17.

"15 [4400] Mine eyes are always to our Lord: because he will pluck my feet out of the snare." Ps 24(25):15.

"11 [4720] The just shall rejoice when he shall see revenge: he shall wash his hands in the blood of a sinner." Ps 57(58):11.

"23 [4809] Our Lord said: *Out of Basan I will convert, I will convert into the depth of the sea.* 24*That thy foot may be dipped in blood: the tongue of thy dogs (made red) with the same (blood) of the enemies.*" Ps 67(68):23-24.

"18 [5112] If I said: *My foot is moved*: thy mercy, o Lord, did help me." Ps 93(94):18.

"5 [5146] Exalt ye the Lord our God, and adore his foot-stool: because it is holy." Ps 98(99):5.

"18 [5224] They humbled his feet in fetters, iron passed though his soul, 19until his word came. The word of our Lord inflamed him" Ps 104(105):18-19.

"1 [5300] Our Lord said to my Lord: *Sit on my right hand: till I make thine enemies, the foot-stool of thy feet.*" Ps 109(110):1.

"99 [5442] Above all that taught me have I understood: because thy testimonies are my meditation. 100Above ancients have I understood: because I have sought thy commandments. 101I have stayed my feet from all evil way: that I may keep thy words. 102 [5443] I have not declined from thy judgments: because thou hast set me a law." Ps 118(119):99-102.

"2Seraphims stood upon the same: six wings to one, and six wings to the other: with two they covered his face, and with two they covered his feet, and with two they flew. 3 [7303] And they cried one to an other, and said: *Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.*" Is 6:2-3.

"23*I have sworn by myself, the word of justice shall proceed out of my mouth, and shall not return, because every knee shall be bowed to me, and every tongue shall swear.*" Is 45:23.

"*Next I willed for my pure and sinless body to be wounded from the sole of my foot to the crown of my head for the sins of all men, and to be hung on the cross.*" Rev. To Saint Bridget b. 1 ch. 1.

"*Then they crucified his right foot with the left on top of it using two nails so that all his sinews and veins became overstrained and burst.*" Rev. To Saint Bridget b. 1 ch. 10.

"*Let your feet, that is, your affections,* with which you should walk toward me, be crucified as to lusts, so that, just as I suffered in all my limbs, so may all your limbs be ready to obey me. I demand more service of you than of others, because I have given you a greater grace." Rev. To Saint Bridget b. 1 ch. 11.

"*The Jews prepared three kinds of punishment for me* in my passion: (...) second, the iron by which they nailed my hands and feet; (...) They nail my hands and feet with the iron of their hardened hearts, given that they glory in sin and harden themselves so as not to have any fear of me." Rev. To Saint Bridget b. 1 ch. 30.

"*When his enemies crucified him,* they did four things to him. (...) second, they nailed his hands and feet; (...) They crucify his feet by taking pleasure in sinning without once thinking of my Son's bitter punishment or without once thanking him from the bottom of their hearts and saying: '*God, how bitterly you suffered! Praise be to you for your death!*' Such words never come from their lips." Rev. To Saint Bridget b. 1 ch. 37.

"*If anything seems hard to suffer for me,* consider what I did for you! For your sakes, I went to the cross with my feet bleeding; my hands and feet were pierced for you; I spared not a single limb of mine for you." Rev. To Saint Bridget b. 2 ch. 12.

"*His feet were similarly stretched out* to reach the slots for the nails and placed crosswise, and, as if they had been loosened from the shinbones, were fastened to the wood of the cross by two nails driven through solid bone, as had been done with his hands." Rev. To Saint Bridget b. 4 ch. 70.

"*While I prepared the way to the city,* that is, to heaven, and uprooted all the obstacles that had sprung up, brambles and thorns scratched my side and harsh nails wounded my hands and feet. " Rev. To Saint Bridget b. 2 ch. 15.

● ● ● ● ● For the Sick, those in Need, the Dying, Widows and Orphans, those Deprived of their Liberty.

[167] 4 ss. The Fathers praise the hospitality of the Holy Patriarch who treats the three strangers as if they were his brothers. "Abraham did not entrust to serve the guests to his servants and servants, thus diminishing the good he did (for exercising it by the hands of others), but he himself served the needy humanity, together with his wife, as if in this he had found a great profit. He himself washed the feet of the pilgrims, and he himself carried a fat calf from the herd on his own shoulders. When the guests were eating, he served them up, like one of his servants, and without eating him, he put on the table the delicacies that Sara had stewed with her own hands" (San Jerome, Letter to Pamaquio).

[454] 5. Many shepherds knew that bramble in the desert, but only Moses saw the angel of Yahweh in her. It is because Moses had become accustomed to living retired from the world, meditating on God and trusting Him in all the trances of his exile. God loves those who love loneliness; That is why the great prophets of the Old Testament, the precursor and Jesus himself sought loneliness to be with God. Saint Teresa believes that Moses did not write everything he saw in the bush, but only what God wanted him to say; And the saint believes that "if God did not show secrets to his soul with certainty, so that he would see and believe that he was God, he would not put himself in so many and such great works; But he had to understand such great things within the thorns of that bush, that they gave him encouragement to do what he did for the people of Israel" (Appointments VI, 4, 7). In the bush the Fathers see a figure of the Blessed Virgin: "Just as this bramble makes the fire shine and does not burn, so the Virgin Mary has given light to the world, without losing virginity" (Saint Gregory of Nyssa). The same thing expresses the liturgy in the office of the Virgin: "In the bush that Moses saw that he did not burn, we recognize your virginity worthy of all praise."

[507] 11. The Paschal Lamb is the image of the Immaculate Lamb of God who wanted to sacrifice himself on the cross and offered us for food in the Eucharist. As the Paschal Lamb delivered the Israelites from the exterminating angel who brought death, so Jesus Christ rescued us from the power of the devil and eternal death. Hence, in the New Testament Jesus is called "Lamb" (John 1, 29; I Corinthians 5, 7). The Paschal Lamb was a real sacrifice, a combination of peaceful sacrifice and sacrifice for sin. So also Christ died for us as a sacrifice of sin on the cross, and it is given to us as an oblation of peace in the Eucharist. Cf. V. 46 and note. tight, etc.; Ready to go, because for the trip they used to wrap the tunic with a belt (see Luke 12, 35). Easter, from the Hebrew Pesach, which means "step" (of the exterminating angel).

[655] 19. This purification reminded the priests that without purity of the soul they could not approach God.

[1407] 3. Sitting at your feet everyone receives your word: cf. 32, 47. The word of God gives life to the one who seeks and recognizes himself in need of it (see Wisdom 6, 18, ss.). We all have that need (Ecclesiastical 51, 32), and today more than ever (Amos 8, 11). But not everyone recognizes it (James 1, 5 s.). He who desires wisdom finds it easily because she anticipates it (wisdom 6, 13 ss.), and with it all goods come to him (ibid. 7, 11). That is why Mary of Betania had the best part (Luke 10, 42), because she fulfilled this precept of "sitting at the feet" of Jesus Christ, the incarnated wisdom. This verse has been translated in various ways. Bover-Cantera, see you: he also loved the peoples; Under his hand are his saints, and your words collect from your feet around. Nácar-Colunga: He has made his people grace. All his saints are in his hand, who resumed his march on foot continued through the desert.

[1446] 13. The Vulgate adds: And the waters that are from the bottom, will follow its current.

[1458] 16. Cf. Exodus 3, 5; Acts 7, 33.

[1492] 24. Put your foot, etc.: The victors used to put their foot on the neck of the vanquished, as seen in the Assyrian monuments. Cf. Psalm 109, 1; Isaiah 26, 5 sec; Malachi 4, 3; I Corinthians 15, 25; Hebrews 2, 8.

[1763] 9. Ruth asks him with the most modesty words that he receives it under his cloak, that is, his protection and that he take her as a wife to keep the name of his relative in Israel.

[2811] 2. Footstool from the feet of our God: This is understood from the ark, which was the seat of the Divine Majesty. God was present between the two cherubs who spread their wings on the ark. Cf. verse 18; Exodus 25, 18 ss.; Psalm 98, 5; 131, 7 and notes.

[3417] 14. Honor due to my God: On this transcendental point, see note 1 s. of Psalm 113b. "To the only God be honor and glory" (I Timothy 1, 17).

[3741] 4. that the skin of his head was torn off. The Greek says: In the Scythian way. See verse 7, where the Scythian torture is repeated.

[3855] 7. Malignant ulcer: According to the Greek version, leprosy.

[3938] 5. Ignominy to those who suffer! etc.: Doubtful and highly discussed text. Vulgate: It is a torch despised in the concept of the rich, prevented for the established time. Bover-quarry: A despicable axe, in the opinion of the blissful, suitable for those with a hesitant foot. We see here the criterion of the world, diametrically opposed to the Beatitudes of Jesus (cf. Matthew 5).

[4043] 10 s. This is the case that Saint John raises: Job's conscience gives him testimony that there is no duplicity in him; And although he discovered a thousand miseries in his heart, he knows that God knows everything and is superior to all human passion; Therefore, no one should hesitate to introduce himself to him, whatever the state in which he is. Cf. I John 3, 20 s.; Psalm 50, 9; John 6, 37; Hebrews 4, 15 s. On the crucible of faith: See I Peter 1, 7.

[4094] 11. The Vulgate offers an absolutely different text: because it opened its quiver and afflicted me, and put a brake on my mouth. Bover- quarry pours: because he released his rope and has mistreated me, the same as someone who tore the brakes from his face; Nácar-Colunga: Lost all respect insult me, they break all brakes in my presence. From these examples it is seen that it is practically impossible to find the exact meaning of this verse.

[4119] 9 ss. See 9, 21; 10, 7; 12, 4; 13, 24; 16, 17; 27, 5 s.

[4315] 5. If his steps did not hesitate, it was thanks to the fact that he chose that path that is in the words of God. In Psalm 17, 37 we see that his feet did not falter because God "wandered his entrance".

[4371] 17. Image taken from the East, where dogs and vultures eat the corpses of unburied animals. So consumed is the life of the Lord that the dogs already surround him to throw himself on his corpse.

[4400] 15. He brings out, etc.: Only he, and not our ability, can free us from temptations, since Satan is stronger than us. That is what Jesus taught us to ask at the end of the Our Father: Deliver us from the bad guy, that is, from the tempter. Hence we can avoid sin if we make a life of prayer, that is, if we keep our eyes on it, as it is said here (cf. Psalm 118, 11). It is the same spirituality that Saint Paul teaches us by saying that we have our eyes on, not in ourselves (cf. Psalm 118, 37 and note), but "in Christ, the author and the consumer of the faith" (Hebrews 12, 2).

[4720] 11 s. The righteous will rejoice seeing divine justice over unjust judges, as a wonderful novelty that finally shows him the divine order established on the earth. This is a very frequent idea in prophecies (cf. Psalm 9a, 17; 67, 24; 149, 6-9; Isaiah 11, 3 ss.; Jeremiah 23, 5, etc.), in Contrast with the frequent current triumph of iniquity that the psalmist also intensely shows us (Psalm 36, 48, 72, 93, etc.). Cf. Psalm 58, 1 and note. The evil that weighs on the ungodly does not make the righteous as an evil, says Saint Thomas, but as soon as it is a triumph of God. Cf. Psalm 108, 1 and note. In the blood: Revelation 14, 20.

[4809] 23 s. It refers to the enemies of Israel. The Lord will discover them in the most remote corners, in the Basan mountain (cf. verse 16), and if necessary, even at the bottom of the sea. Such will be the work of the great champion (cf. Isaiah 59, 17) on the day of revenge (Psalm 57, 11; Isaiah 61, 2; 63, 1 ss.; Revelation 19, 15; Psalm 2, 9, etc.). In it he will use his power (verse 29). Cf. Joel 3; Psalm 65, 5 and note.

[5112] 18. Doctrine of consolation incomparable for the little ones! As soon as I confess to myself that I am incapable, it flies to the full strength of the Omnipotent Father (Isaiah 66, 2; II Corinthians 3, 5). Quite the opposite of the one who trusts in himself! What theoretical treatise, whether philosophical or doctrinal, could be compared to this living teaching? Anyone, even the most toddler, and this one better than anyone (Luke 10, 21), can understand the lesson that is taught here of trust in the supernatural reality that, more than technical explanations, needs to be believed simply, as a son believes his father. Such is the educational value of the Word of God.

[5146] 5. Footstool of his feet: The Holy Ark. Cf. I Paralipomenos 28, 2; Psalm 131, 7. Several times that name is also given to the whole earth (Isaiah 66, 1; Acts 7, 49), and so says Jesus in Matthew 5, 35. Many times in the prophetic sense, this is said of the enemies of Christ, whom the Father will put under his feet (Psalm 109, 1; Matthew 22, 44; Acts 2, 35; Hebrews 1, 13; I Corinthians 15, 25, etc.). Here it is, as verses 2 and 9 say, of the Throne and Sanctuary of the Great King in Zion (Psalm 64, 2; Ezekiel 43, 7 and notes). On the mystery of the ark, see Ezekiel 41, 26 and note.

[5224] 18. Alludes to the prison of Joseph in Egypt.

[5300] 1. "Brief for the number of words, great for the weight of the sentences" (St. Augustine), this Psalm, parallel to Psalm 2 and "the most famous of the whole psalter" (Vaccari), enjoys the privilege of having been interpreted by Jesus himself (Matthew 22, 41-46). After pointing to David there as an author, so that no one could deny him (Bible Commission, May 19, 1910), the Lord proves with him to the Jews the divinity of his person. It also proves that the Father reserved the seat at his right hand, glorifying him as a man (Psalm 2, 7 and note) —according to the Creed: "He went up to heaven and is seated at the right hand of God the Father"— and highlights his rights as Messiah King, that Israel did not know when he came and "his did not receive him" (John 1, 11; cf. Isaiah 35, 5 and note). These rights will be exercised when the Father "puts all his enemies under his feet to gather everything in Christ, the things of heaven and those of the earth" (Ephesians 1, 10) and submit everything to him (verse 2), on the day of his glorification. end (verse 3), because "at present we still do not see all things subject to him" (Hebrews 2, 8; 10, 12-13; cf. Mark 16, 11 and note). There is no passage, throughout the Old Testament that is not as cited in the New as this Psalm, and Saint Paul never tires of citing him as a messianic (1 Corinthians 15, 24 ss.; Ephesians 1, 20 ss.; Colossians 3, 1; Hebrews 1, 3; 5, 6; 7, 17; 8, 1; 10, 12-13), for the Messiah is here proclaimed Son of God (verses 1 and 3), Future King (verses 2 and 3) and priest forever (verse 4). For each of these proclamations, God solemnly speaks in person, that is, the Father, three times successive (verses 1, 2, 4). In the rest it is David who confirms the prophecy by explaining its meaning. "To my Lord": to Christ, whom David prophetically calls my Lord (in Hebrew "Adoni": cf. verse 5 and note) as the Son of God (Psalm 2, 7). Vain seems to stop to show that this could not be addressed to Solomon, not even as a "type" of Christ, since that "Pacific King" never looked anything like the formidable warrior that we see here. "Sit at my right hand": that this does not refer to the Eternal Word before his incarnation, but to Christ after his ascension, it consists of many texts (Acts 2, 34; 7, 55; Romans 8, 34; Hebrews 1, 8; I Peter 3, 22). Sitting him at his right hand as a man is equivalent to giving his most holy humanity the same glory that he had eternally as a Word and that he had asked for in John 17, 5. Cf. Psalm 2, 7 and note. until I put, etc.: that is, until the hour (Hebrews 10, 12 s.) comes when the Father prepares to decree the definitive triumph of the Divine Son (verses 2 and 3) who at his first coming was humiliated (verse 7). It is equivalent to the other article of the Creed, according to which from the right hand of the Father "will come again with glory to judge the living and the dead and his reign will have no end".

[5442] 99 ss. The paraphrase offered by Scio explains this remarkable superiority of the psalmist over all doctors and elders, saying: "Because through a series and continuous meditation you have made me understand what his true spirit is." Jesus establishes this superiority of spiritual knowledge over the purely intellectual (Luke 10, 21; cf. Psalm 130, 1; Job 2, 20; Wisdom 8, 10; I Corinthians 2, 10 and 14; II; Timothy 3, 15) and the need of the right heart to understand God (Matthew 5, 8 and note).

[5443] 102. Beautiful act of love: I fulfill them because it is about you. Hence the sweetness expressed in verse 103. Cf. Psalm 38, 10.

[7303] 3. Holy, holy, etc. It is the famous trisagion that is prayed in all the masses after the preface. Some parents and interpreters see in the triple repetition of the attribute an allusion to the Holy Trinity (cf. Genesis 1, 2 and 26; numbers 6, 24 s.; Ecclesiasticus 50, 22 and notes). At Mass we see that the Preface and Sanctus address the Father and the Benedictus to the Son and his envoy (cf. Psalms 117, 26 and note).

Fourth Decade

The Left Foot is Nailed to the Cross.

"13 [7834] The glory of Libanus shall come to thee, the fir-tree, & box-tree, and pine-tree together, to adorn the place of my sanctification, and the place of my feet I will glorify. 14And the children of them that humbled thee, shall come crouching to thee, and all that detracted from thee shall adore the steps of thy feet, and shall call thee the city of the Lord, Sion of the holy one of Israel." Is 60:13-14.

"13 [8437] From on high he hath cast a fire in my bones, and hath taught me: he hath spread a net for my feet, he hath turned me backward: he hath made me desolate, all the day consumed with sorrow." Lam 1:13.

"7Even to the border have they cast thee out? All the men of thy league have mocked thee: the men of thy peace have prevailed against thee: they that eat with thee, shall lay ambushments under thee: there is no wisdom in him." Abd 1:7.

"4 [9857] And his feet shall stand in that day upon the mount of olives, which is against Jerusalem toward the East: and the mount of olives shall be cloven by the half part thereof to the East, and to the West with a steep rupture exceeding great, and half of the mountain shall be separated to the North, and half thereof to the South" Zc 14:4.

"14*And whosoever shall not receive you, nor hear your words; going forth out of the house or the city shake off the dust from your feet.* 15*Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the day of judgement, than for that city.*" Mt 10:14-15.

"30And there came to him great multitudes, having with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them [10076]." Mt 15:30.

"13*Then the king said to the waiters: Bind his hands and feet, and cast him into the utter darkness: there shall be weeping & gnashing of teeth.* 14*For many be called, but few elect.* [10136]" Mt 22:13-14.

"9And behold JESUS met them, saying: *All hail*. But they came near and took hold of his feet, and adored him." Mt 28:9.

"22And there cometh one of the Arch-synagogues, named Jairus: and seeing him, he falleth down at his feet. 23And besought him much, saying: *That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and live.*" Mk 5:22-23.

"11*And whosoever shall not receive you, nor hear you; going forth from thence shake off the dust from your feet for a testimony to them.*" Mk 6:11.

"25For a woman immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet. 26For the woman was a Gentile, a Syrophaenician born [10285]. And she besought him that he would cast forth the devil out of her daughter. 27Who said to her: *Suffer first the children to be filled. For it is not good to take the children's bread, and cast it to the dogs.*

28But she answered, and said to him: *Yea Lord; for the whelps also eat under the table, of the crumbs of the children* [10286]. 29And he said to her: *For this saying go thy way, the devil is gone out of thy daughter*. 30And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out." Mk 7:25-30.

"79To illuminate them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace." Lk 1:79.

"8Which when Simon Peter did see, he fell down at JESUS' knees, saying: *Go forth from me, because I am a sinful man, O Lord.* [10468]" Lk 5:8.

"37And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisee's house, she brought an alabaster box of ointment [10504]; 38and standing behind beside his feet, she began to water his feet with tears, & wiped them with the hairs of her head, and kissed his feet, & anointed them with the ointment.

44And turning to the woman, he said unto Simon: *Doest thou see this woman? I entered into thy house, water to my feet thou didst not give; but she with tears hath watered my feet, and with her hairs hath wiped them.* 45*Kiss thou gavest me not; but she since I came in, hath not ceased to kiss my feet.* 46*With oil thou didst not anoint my head; but she with ointment hath anointed my feet* [10505]. 47*For the which I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less* [10506].

48And he said to her: *Thy sins are forgiven thee*. 49And they that sat together at the table began to say within them selves. *Who is this that also forgiveth sins?* 50And he said to the woman: *Thy faith hath made thee safe, go in peace.* [10507]" Lk 7:37-38, 44-50.

"35And they went forth to see that which was done; and they came to JESUS, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid.

47And the woman seeing, that she was not hid, came trembling, and fell down before his feet; and for what cause she had touched him, she shewed before all the people, and how forthwith she was made whole. 48But he said to her: *Daughter, thy faith hath made thee safe, go thy way in peace.*" Lk 8:35, 47-48.

"38And it came to pass as they went, and he entered into a certain town; and a certain woman named Martha, received him into her house [10549], 39and she had a sister called Mary. Who sitting also at our Lord's feet, heard his word." Lk 10:38-39.

"15And one of them as he saw that he was made clean, went back with a loud voice magnifying God, 16and he fell on his face before his feet, giving thanks: and this was a Samaritane. 17And JESUS answering said: *Were not ten made clean? and where are the nine?* 18*There was not found that returned, and gave glory to God* [10626], *but this stranger*. 19And he said to him: *Arise, go thy ways; because thy faith hath made thee safe.*" Lk 17:15-19.

"1AND there was a certain sick man, Lazarus of Bethania, of the town of Mary & Martha her sister. 2*(And Mary was she that anointed our Lord with ointment, & wiped his feet with her hair: whose brother Lazarus was sick.)* [10928]

32Mary therefore when she was come where JESUS was, seeing him, fell at his feet, and saith to him: *Lord, if thou hadst been here, my brother had not died.*" Jn 11:1-2, 32.

"3Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of JESUS, and wiped his feet with her hair: and the house was filled of the odour of the ointment. [10942]" Jn 12:3.

"5After that, he put water into a basin, and began to wash the feet of the Disciples, and to wipe them with the towel where with he was girded [10970]. 6He cometh therefore to Simon Peter. And Peter saith to him; *Lord: doest thou wash my feet?*

7JESUS answered and said to him: *That which I do, thou knowest not now, hereafter thou shalt know*. 8Peter saith to him: *Thou shalt not wash my feet for ever*. JESUS answered him: *If I wash thee not, thou shalt not have part with me* [10971]. 9Simon Peter saith to him: *Lord, not only my feet, but also hands, and head*. 10JESUS saith to him: *He that is washed, needeth not but to wash his feet* [10972], *but is clean wholly. And you are clean, but not all.*

14*If then I have washed your feet, Lord and Master; you also ought to wash one another's feet* [10973]. 15*For I have given you an example, that as I have done to you, so you do also.*" Jn 13:5-10, 14-15.

"34For David ascended not into Heaven; but he saith: *Our Lord hath said to my Lord, sit on my right hand* [11127]. 35*until I make thine enemies the foot-stool of thy feet*. 36Therefore let all the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this JESUS, whom you have crucified. [11128]" Act 2:34-36.

"*There were, however, four reasons that moved me to raise Lazarus*. There were, however, four reasons that moved me to raise Lazarus. The *first* was that he had been my friend while he lived. The *second* was the love of his sisters. The *third* was that Mary's humility had earned such a reward when she washed my feet. She deserved to be gladdened and honored to the extent to which she had lowered herself for my sake in the sight of the guests. The *fourth* reason was to manifest the glory of my human nature." Rev. To Saint Bridget b. 4 ch. 72.

"*Flesh signifies my long-suffering patience.* I have joined it to their patience when they are as patient as I was when I had not a sound spot from the sole of my foot to the crown of my head." Rev. To Saint Bridget b. 4 ch. 90.

"*You should humble yourself in four ways;*

first of all, before those who wield power in the world. One should defer to authority both because it is right for men to obey other men, inasmuch as humankind scorned to obey God, and because people cannot get on without someone to direct them.

Second, humble yourself before those who live in spiritual poverty, that is, before sinners, by praying for them and giving thanks to God because, fortunately, you neither have been nor are one of them.

Third, humble yourself before those who live in spiritual wealth, that is, before the friends of God, by regarding yourself as unworthy to serve them or to be in their company.

Fourth, humble yourself before those who are poor in the world, by helping and clothing them and by washing their feet." Rev. To Saint Bridget b. 4 ch. 91.

"*Answer to the fifth question.* "*Fifth,* I gave you feet that you might leave behind the love of the world and go toward your soul's rest and love and toward me, your Creator and Redeemer." Rev. To Saint Bridget b. 5 ch. 1.

"*Second,* you made a harsh reply and raised your voice loudly in reproval, although I kept my eyes on heaven when I was nailed to the cross and opened not my mouth." Rev. To Saint Bridget b. 6 ch. 6.

"*Third,* in reparation for the pride that he had in abundance, someone should voluntarily bring together seven paupers on a day of his choosing once a week for an entire year. He should humbly wash their feet, thinking to himself as he does so: (...) '*Lord Jesus Christ, you who were stretched out on the cross, whose hands and feet were pierced by nails, whose head was bloody from the thorns, whose eyes were full of tears and whose mouth and ears were full of blood, have mercy on him*!' Once they have been washed, he should feed them as best he can and as he sees fit. He should then ask them humbly to pray for that man's soul" Rev. To Saint Bridget b. 6 ch. 10.

"*The soul of this man does not belong to me!* (...) The wounds in my feet meant as little to him as it would if he saw a little apple being cut." Rev. To Saint Bridget b. 6 ch. 19.

"When she heard the sound of hammering as his hands and feet were pierced by iron nails, the Virgin's senses failed her and the intensity of her pain made her fall to the ground as though dead." Rev. To Saint Bridget b. 11 ch. 18.

"*You also gazed at the bitter sight* of the holes - in his feet, in his hands," Rev. To Saint Bridget b. 12 ch. 1.

● ● ● ● ● For the Victims of Gossip and Calumny, the Homeless and the Ignored, the Discriminated and the Exploited, those who Cry Out to God, Whom God Desires to Receive Prayers.

[7834] 13. The Glory of Lebanon: The Cedar. The place where my feet lay: Cf. 11, 10 and note; Zacharias 14, 4.

[8437] 13 s. The fire inside the bones, the net stretched, the yoke placed on the neck, are images of the desperate situation of the destroyed city. It shows how remorse already springs. The punished city recognizes, through the mouth of the prophet, the justice of God and pleads guilty. This should do all peoples in the time of great tribulations. "Suffering is the net with which God fishes men, takes them out of the poisoned water of vice and draws them to his heart."

[9857] 4 sec. The Lord puts his feet on the Mount of Olives and at his contact the ground trembles and opens in two parts, so that the rest of the inhabitants can flee east through the opening or new valley formed by the division of the mountain (cf. Isaiah 52, 7). Asal (verse 5): Unknown locality. SEVENTY: Jasod. On the earthquake in the times of Osee see Amos 1, 1; cf. Isaiah 29, 6. And with him all the saints. Hence, some believe that Jesus will make his return on the Mount of Olives, in the very place where he ascended to heaven. The "Didaje" cites this passage in the sense that the saints accompanied Jesus at his second coming.

[10076] 30. See 11, 5; Mk. 7, 31 ff.

[10136] 14. This parable also first refers to the chosen people of the old alliance. To the wedding parties of his son with humanity, the Father invites the Jews first through their "servants", the prophets. Those who despised the invitation will lose dinner (Lk. 14, 24). The "other servants" are the apostles that God sent without failing yet to Israel (Lk. 13, 6 ff.), during the time of the facts, that is, when Jesus had already been immolated and "everything was on point" (v. 4; Acts 3, 22; Hb. 8, 4 and notes). Rejected this time by the people, as he was by the synagogue (Acts 28, 25 ss.) and then "burned the city" of Jerusalem (v. 7), the apostles and their successors, inviting the Gentiles, fill the Room of God (Rm. 11, 30). The man who does not wear a bridal dress is one who lacks sanctifying grace, without whom no one can approach the banquet of the wedding of the Lamb (Rev. 19, 6 ss.). Cf. 13, 47 ff. and notes.

[10285] 26. Syrophenicia is the same as Canaanite (Mt. 15, 22), because the Phoenicians are also called Canaanites.

[10286] 28. Since this pagan, let us insist on prayer, although sometimes it seems that God does not want to hear us. See the parable of the importunate friend (Lk. 11, 5 ss.). Perseverance, saith Saint Bernard, is a Virtue without which no man shall see God, nor shall be seen of God. Cf. Lc. 21, 19.

[10468] 8. One day Peter will understand that, precisely because we are sinners, we cannot tell Jesus to walk away, but to come as a doctor. See v. 32; Jn. 13, 8 and notes.

[10504] 37 s. As great as repentance was forgiveness, and the love that came from it according to v. 47. as you observe. S. Jerome and many other interpreters, this dinner is not that of Betania (Mt. 26, 6 s.; Mk. 14, 3 ss.; Jn. 12, 1 ff.).

[10505] 46. When it comes to honoring God we should not be greedy, and we only have to take care that it is according to him (cf. Is. 1, 11 and note), and that love is the only motive and not vanity or self-love. See Jn. 12, 1-8.

[10506] 47. Love little: This conclusion of the Lord shows that if the sinner loved much, it was because she had been forgiven much, and not the other way around, as it would seem to be deduced from the first part of v. The initiative does not start from man, but from God who works mercy (Ps. 58, 11; 78, 8; Denz. 187). S. Augustine confirms this by saying that the Pharisee could not be forgiven much because he, believing himself to be fair, the reverse of Magdalena, thought he should have little. And then, of course, he could never love much as taught by Jesus.

[10507] 50. See 8, 48; 17, 19; 18, 42.

[10549] 38. The village is Bethany, at three kilometers. of Jerusalem. Jesus used to stay there at the house of these sisters of Lazarus.

[10626] 18. GLORY TO GOD: Once again, Jesus highlights that the glory of God consists in the recognition of his benefits. The most repeated praise in all of the Scripture says: "Praise the Lord because he is good, because His mercy remains forever" (Ps. 135, 1 ff. etc.). On the "foreigner", see 9, 53 and note.

[10928] 2. See 12, 3 ss.; Lk. 7, 36-50.

[10942] 3. On this Bethany dinner see also Mt. 26, 6 ss.; MC. 14, 3 ss. According to S. Chrysostom and S. Jerome, this Mary, sister of Lazarus of Bethany, would not be identical with the sinner who anoints Jesus in Lk. 7, 36-50. On the other hand, other opinions coincide with the liturgy that identifies them both, as seen in the mass of Saint Mary Magdalene, on July 22, and consider that Magdalena's loving and faithful attitude at the foot of the cross and in the resurrection (19, 25; 20, 1-18), is very typical of the one who in Bethany listened ecstatically to Jesus (Lk. 10, 38 ss.).

[10970] 5. Some think here of a purification of the apostles, but Jesus explains in vv. 12 ss. The meaning and the exemplary purpose of this act of his ineffable humility and fraternal charity, "more for (being) meditated than for expressed", writes S. Augustine. In the v. 10 He tells them that they were already clean, and washing his feet was not an act of purification of conscience but a slave service, which here is a sign of love (cf. v. 1), all the more special since they are not newly arrived visitors (cf. Lk. 7, 44). Judas also washed his feet! The idea of purification is, therefore, as Huby says, alien to the discourse of Jesus.

[10971] 8. On this false humility cf. Mt. 5, 8; 16, 23; Lk. 12, 37 and note. "To have a community with Jesus it is necessary not to be afraid of Him. Without that, what would we call ourselves redeemed by Him?"

[10972] 10. Words in brackets are missing in many manuscripts. Pirot completely suppresses them.

[10973] 14. On the simplicity and humility without limits of Jesus, see Mt. 20, 28; Lk. 22, 27 and note.

[11127] 34 ss. See Ps. 109 and note. Jesus himself explained this prophecy in Mt. 22, 41-46 as proof of his divinity. Peter uses it here (v. 36), the same as St Paul (Heb. 1, 8-13; 1 Cor. 15, 25), as an announcement of the future triumph of Christ.

[11128] 36. Has constituted: Cf. Ps. 109, 4 and note.

Fifth Decade

The Cross Is Raised.

"[4]And they marched also from the mountain Hor, by the way that leadeth to the Red sea, that they might compass the land of Edom. And the people began to be weary of the journey and labour: [5][1034] and speaking against God and Moyses, they said: *Why didst thou bring us out of Aegypt, to die in the wilderness? There wanteth bread, waters there are none: our soul now loatheth at this most light meat.*

[6]Wherefore our Lord sent upon the people fiery serpents, at whose plagues and the deaths of very many, [7]they came to Moyses, and said: *We have sinned, because we have spoken against our Lord and thee: Pray that he take from us the serpents.* And Moyses prayed for the people

[8][1035] and our Lord spake to him: *Make a brazen serpent, and set it for a sign: he that being strucken looketh on it, shall live.*

[9]Moyses therefore made A BRAZEN SERPENT, and set it for a sign: whom when they that were strucken looked on, they were healed." Nm 21:4-9.

"[38]*And he that taketh not his cross, and followeth me*[10018]*, is not worthy of me.*" Mt 10:38.

"[24]Then[10084] JESUS said to his Disciples: *If any man will come after me, let him deny himself, and take up his cross, and follow me.*" Mt 16:24.

"[17]And when he was gone forth in the way, a certain man running forth & kneeling before him asked him, *Good Master, what shall I do that I may receive life everlasting?*[10315]

[18]And JESUS said to him, *why callest thou me good? None is good but one, God.* [19]*Thou knowest the commandments, Commit not adultery, Kill not, Steal not, Bear not false witness, do no fraud, Honour thy father and mother.* [20]But he answering, said to him: *Master all these things I have observed from my youth.*

[21]And JESUS beholding him, loved him, and said to him: *One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, follow me.* [22]Who being stroken sad at the word, went away sorrowful. For he had many possessions[10316]." Mc 10:17-22.

"[23]And he said to all: *If any man will come after me, let him deny himself*[10527]*, and take up his cross daily, and follow me.*" Lk 9:23.

[25]And great multitudes went with him; and turning, he said to them[10597]: [26]*If any man come to me and hateth not his father and mother, and wife and children, and brethren and sisters, yea and his own life besides; he can not be my disciple*[10598]. [27]*And he that doth not bear his cross and come after me; can not be my Disciple.*[10599]" Lk 14:25-27.

"[14]*And as Moyses exalted the serpent in the desert, so must the Son of man be exalted*[10778]: [15]*that every one which believeth in him, perish not, but may have life everlasting.*

[16]For so God loved the world, that he gave his only-begotten Son; that every one that believeth in him, perish not, but may have life everlasting[10779]. [17]For God sent not his Son into the world, to judge the world[10780], but that the world may be saved by him.

[18]He that believeth in him, is not judged. But he that doth not believe, is already judged: because he hath not believed in the name of the only-begotten Son of God. [19]And this is the judgement: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil[10781].

[20]For every one that doeth ill, hateth the light, and cometh not to the light, that his works may not be controlled. [21]But he that doeth verity, cometh to the light, that his works may be made manifest, because they were done in God." Jn 3:14-21.

"[25]And it was the third hour[10391], and they crucified him." Mk 15:25.

"[33]And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand and the other on the left[10719]. [34]And JESUS said: *Father, forgive them, for they know not what they do*." Lk 23:33-34.

"*Next I willed for my pure and sinless body to be wounded from the sole of my foot to the crown of my head for the sins of all men, and to be hung on the cross.*" Rev. To Saint Bridget b. 1 ch. 1.

"*I am he who hung on the cross,*" Rev. To Saint Bridget b. 1 ch. 2.

"*When I got up, I saw my Son hanging there in misery and, in my thorough dismay, I, his most unhappy Mother, could hardly stand on my feet due to grief.*" Rev. To Saint Bridget b. 1 ch. 10.

"*The Jews prepared three kinds of punishment for me in my passion:* first, the wood on which, after being scourged and crowned, I was hung; (...) The number of such people has now been multiplied in the world and there are few to console me. They hang me on the wood through their desire to sin;" Rev. To Saint Bridget b. 1 ch. 30.

"Then the Lord said to the apostles: "*Say who it was that you saw, heard, and perceived by your senses?*" They answered him: "*We heard your words and wrote them down. We heard your wondrous words when you gave us the New Law, when at a word you commanded demons and they went out, when at a word you raised the dead and healed the sick. We saw you in a human body. We saw your miracles in the divine glory of your human nature. We saw you handed over to your enemies and hung upon a cross.*" Rev. To Saint Bridget b. 1 ch. 45.

"*I was struck in the teeth with their fists;* I was dragged by the hair with their fingers; I was scourged by their scourges; I was fastened to the wood with their tools, and hung on the cross together with thieves and robbers." Rev. To Saint Bridget b. 1 ch. 59.

"*Gone is the poor friar who renounced the world through his vow.* Now I stand condemned by my pride and ostentation. Yet am I compelled to say the truth: He who condemned me is a just judge. He would rather have set me free through as bitter a death as that which he suffered when he hung on the wood of the cross than that I should receive such a condemnation as I now experience—but his justice, which he cannot contravene, spoke against it." Rev. To Saint Bridget b. 3 ch. 18.

"As I was weeping in sorrow at Mount Calvary, I saw my Lord, naked and scourged, led out to be crucified by the Jews under their close watch. I saw, too, a hole cut into the hill and the crucifiers standing around ready to do their cruel work. The Lord turned to me and said: "*Pay attention, for the base of my cross was set in this hole in the rock at the time of my passion.*"

Then I saw how the Jews were setting his cross in the hole in the rock and securing it firmly there, hammering in wooden wedges all around to make the cross stand steadily without falling.

When the cross was solidly secured there, they fitted wooden planks around the pole of the cross as a kind of ladder up to the place where his feet were to be crucified so that both he and his crucifiers could step up on the planks and stand on them in order to fasten him to the cross more easily.

They climbed those steps then, leading him up with the greatest scorn and derision. He climbed happily up, like a gentle lamb led to slaughter.

When he was on top of the planks, without being forced, he stretched his right arm out voluntarily, opened his hand and placed it on the cross. His savage torturers fixed it brutally to the cross, piercing it with a nail in the part where the bone was more solid.

Then, using a rope, they violently dragged his left arm and crucified it in the same way. After his body had been stretched out beyond measure on the cross, they placed one of his shins on top of the other and so fastened his feet together to the cross with two nails. They stretched out his glorious limbs so violently on the cross that almost all his veins and sinews were rupturing.

Then they took the crown of thorns, which they had removed from his head while he was being fastened to the cross, and put it back, fitting it to his most holy head. Its barbs entered his venerable head so forcibly that his eyes became filled with flowing blood, his ears were blocked and both his face and beard seemed covered and saturated with his rose-red blood.

The crucifiers and the soldiers then quickly removed all the planks attached to the cross. There remained the cross, alone and tall, and my Lord, crucified upon it." Rev. To Saint Bridget b. 7 ch. 15.

"When she was in a state of doubt as to whether it was the true wood of the cross or not, Christ said to her: "*That young man made an unadvisable trade. He gave up the most precious pearl and traded it for mud. He gave up the sign by which he could have conquered his enemies and traded it for lowly gold. He gave up the desire of the angels and traded it for something desirable to his own eyes. Accordingly, the time is coming when the wood that is now disdained will appear and cause terror. Few men consider how I hung in pain on that wood when my heart burst and my sinews were pulled away from their joints.*"

Therefore Blessed Birgitta had the wood of the holy cross put in a valuable case in order to prevent unworthy persons from carrying it about." Rev. To Saint Bridget b. 9 ch. 37.

● **For the Sacraments, especially Marriage.**

[1034] 5. This miserable bread: Thus speaks a people who ate manna, heavenly bread, "angelic bread", as the psalmist calls it (Psalm 77, 25). It seems insipid to them because they receive it for free daily and do not think of the author of that gift, nor do they thank him. Saint Paul treats them, therefore, as tempters of God (I Corinthians 10, 9), because despising a gift is despising the donor. The ungrateful Israelites are like children who eat for whole years the best delicacies on their parents' table, without reflecting on the love and work with which they prepare them. The same happens with the manna of the new covenant, the Eucharist, which many take without thinking of the love of the one who "loved them to the end" (John 13, 1).

[1035] 8 s. A Snake: The Hebrew word also means blazing, which is why some authors pour: a scorching snake. Vulgate: Bronze snake. This bronze serpent, remedy against the bites of the snakes, was, as Jesus says to Nicodemus, a figure of redemption, a symbol of the rise of Christ on the cross, and received his virtue only for him who allowed himself to be raised on the cross to save us from the bite of the cross. ancient serpent (cf. John 3, 14 s.). "In the same way, to escape eternal death, it will suffice to look confidently at the immolated lamb on the cross. That is, to induce humanity to resort to divine mercy, the Most High commanded his Word to take flesh and suffer thirty years on earth to finally submit to the pains and ignominies of the Passion" (Pinard de boullay). From this follows the immense value of the crucifix, which the Christian must always carry with him and have in his house with preference to any other image. The bronze serpent was preserved in the temple until the time of King Hezekiah, who tore it to pieces, to avoid his idolatrous cult (IV Kings 18, 4).

[10018] 38. Cf. 16, 24 ss.

[10084] 24. So, that is, linking with what precedes. It is worth noting here the contrast of Jesus with the world. This, following the pagan Seneca, recommends us, as a virtue, the "affirmate". Jesus, without whom we can do nothing, tells us, instead: "Denive" (so that I can affirm you). He does not tell us: Resign yourself to misfortune, but the other way around: become a confident and obedient child, give yourself as a pampered son, and I will give you my joy (Jn. 17, 13); You will have everything you ask for (Mk. 11, 24) and my Father will watch so that you lack nothing (6, 33).

[10315] 17 ss. See Mt. 19, 16 ss.; Lk. 18, 18 ss.

[10316] 22. For this case, see Lk. 18, 22 and note.

[10527] 23. Jesus does not say, like the Greek oracle: "Know yourself", but: "Deny yourself". The explanation is very clear. The pagan ignored the dogma of the original fall. Then I would say logically: analyze yourself, to see what is good in you and what is wrong. Jesus simply teaches us to disqualify us a priori, so that previous judgment of self-analysis is very useless, given the immense breadth he had and that preserves our original fall. She corrupted us and depraved our instincts in such a way that Saint Paul could tell us with the psalmist: "Every man is a liar" (Rom. 3, 4; Ps. 115, 2). For which the prophet warns us: "Perverse is the heart of all and impenetrable: who will know it?" (Jr. 17, 9). And also: "Damned the man who trusts in man" (ibid. 5). We know about Jesus that he did not trust men, "because he knew them all" (Jn. 2, 24; Mk. 8, 34 and note).

[10597] 25. The human proselytists would find this policy of Jesus very surprising: when immense crowds follow him (cf. 12, 1) he, instead of attracting them with promises, as he usually does, puts in the strongest tightness sincerity of its adherence (see 9, 57 ss.). With this he gives us one of the great examples of his divine truth. Cf. 12, 22 and note.

[10598] 26. It simply means that in the order of values, Jesus ranks first, even in front of the Fathers. Note that while honoring Father and Mother is a great commandment of God himself, Jesus declares himself an instrument of discord in families (see 12, 51 and note), and he warns us that enemies will be in his own house (Mt. 10, 34 s.), where the worldly or Pharisaic environment will mock the disciples as their own relatives did to the Master. Cf. Mk. 3, 21; Jn. 7, 3-5 and notes.

[10599] 27. Cf. 9, 23; Mt. 10, 38; 16, 24; Mk. 8, 34; Ga. 6, 14.

[10778] 14. See Nm. 21, 9 and note. Cf. 12, 32.

[10779] 16. "This verse, which contains the most important revelation of the entire Bible, should be the first to be made known to children and catechumens. More and better than any abstract notion, he contains in essence and synthesis both the mystery of the Trinity and the mystery of redemption" (Mons. Keppler). God first loved us (1 Jn. 4, 19), and without giving him proof of our love. "O how true is the love of this divine majesty that by loving us does not seek its own interests!" (S. Bernard). until giving his only Son in whom he has all his love, which is the Holy Spirit (Mt. 17, 5), so that we may live for him (1 Jn. 4, 9).

[10780] 17. To judge the world: see 5, 22 and note.

[10781] 19. This is the judgment of discernment between the one who is righteous and the one who has doubleness. Jesus will be to them like a touchstone (cf. 7, 17; Lk. 2, 34 s.). The terrible sanction against those who reject the light will be to abandon them to their blindness (Mk. 4, 12), so that they believe the lie and get lost. St. Paul reveals to us that this is what will happen when the Antichrist appears (2 Thess 2, 9-12). Cf. 5, 43 and note.

[10391] 25. The hour of third, that is, the second quarter of the day that began at nine and ended at twelve. According to St. John (19, 14) it was almost twelve o'clock.

[10719] 33. See Mt. 27, 33; Mk. 15, 22; Jn. 19, 17.

Fifth Decade

Dividing His Garments.

"27(...) His brethen assented to his words. 28 [331] And when the Madianite merchants passed by, they drawing him out of the cistern, (...) 31And they took his coat, and dipped it in the blood of a kid which they had killed, 32sending some that should carry it to their father, and should say: *This we have found: see whether it be thy son's coat, or not.*" Gn 37:27-28, 31-32.

"10 [848] The Grand Bishop, that is to say the Priest that is greatest among his brethren, upon whose head hath been poured the oil of unction, and whose hands were consecrated in priesthood, and who was revested with the holy vestments, shall not uncover his head, he shall not rent his garments" Lv 21:10.

"19 [4372] they have divided my garments among them: and upon my vesture they have cast lot." Sd 21(22):19.

"28For she said: *That if I shall touch but his garment, I shall be safe*. 29And forthwith the fountain of her blood was dried; and she felt in her body that she was healed of the malady." Mk 5:28-29.

"2And his garments were made glistering and white exceedingly as snow, the like whereof a fuller cannot make white upon the earth." Mk 9:2.

"23The soldiers therefore when they had crucified him, took his garments *(and they made four parts, to every soldier a part)* & his coat. And his coat was without seam, wrought from the top through out.

24They said therefore one to another: *Let us not cut it, but let us cast lots for it whose it shall be*. That the scripture might be fulfilled saying: *They have parted my garments among them: and upon my vesture they have cast lots*. And the soldiers did these things [11074]." Jn 19:23-24.

"*Your bodice is hope in God*. Just as a bodice has two sleeves, may there be both justice and mercy in your hope. In this way you will hope for the mercy of God because you do not neglect his justice. Think on his justice and judgment in such a way that you do not forget his mercy, for he does not work justice without mercy or mercy without justice." Rev. To Saint Bridget b. 1 ch. 7.

"*When I reached the place of the passion with him,* I saw all the instruments of his death ready. When my Son got there, he took off his clothes himself, while the servants said to each other: '*These are our clothes and he will not get them back since he is condemned to death.*'" Rev. To Saint Bridget b. 1 ch. 10.

"*Likewise,* when the clothing of the Old Law was ready to be put aside, I put on the new clothing, that is, the New Law, and gave it to everyone who wanted to have me and my clothing." Rev. To Saint Bridget b. 1 ch. 47.

"*Once released from the pillar,* my Son turned first to get his clothes, yet he was not given the time to put them on but was led away while still putting his arms into his sleeves. The footprints he left at the pillar were so full of blood that I could easily make them out and see which way they led by the mark of his blood. And he wiped his bloody face with his tunic." Rev. To Saint Bridget b. 4 ch. 70.

"*When I was at the manger of the Lord in Bethlehem,* I saw a most beautiful virgin who was pregnant and clothed in a white mantel and a light gown through which I could clearly see her virginal body. Her womb was very heavy and swollen, for she was now ready to give birth. There was a venerable old man with her, and they had brought along an ox and an ass. When they had entered the cave, the old man tied the ox and ass to the manger and went outside. He brought back a lit candle for her and fixed it to the wall. Then he went outside again so as not to be present himself at the birth.

The Virgin took the shoes off her feet and put away the white mantle she had on. She removed the veil from her head and laid it next to her, keeping only her gown on, her beautiful hair spread out like gold over her shoulders." Rev. To Saint Bridget b. 7 ch. 21.

"*The clothes I had on at my burial remained in this tomb,* but I was then dressed in the same kind of clothes as my Son and my Lord Jesus Christ now wears. Know that there is no human body in heaven apart from the body of my glorious Son and my own body." Rev. To Saint Bridget b. 7 ch. 26.

"The Blessed Virgin answered: "*Blessed is he who inspires such a prayer in you!* But although you are enjoying speaking with me, go and sew your daughter's dress. She prefers an old and repaired dress to a new one and would rather wear coarse woolen cloth than garments of silk or other precious material. She is blessed who has thus freely given up worldly things." Rev. To Saint Bridget b. 9 ch. 19.

"*He impaled the enemy with a Second spear in this way:* as they were taking his cloak, he offered them his shirt without any impatience. " Rev. To Saint Bridget b. 9 ch. 21.

● **For the Children.**

[331] 28. For being hated by his brothers and sold by few coins, Joseph is a figure of Jesus Christ. Jesus was also persecuted by his own people and sold as Joseph by some silver coins. But for both humiliation was the beginning of glorification: Jesus triumphed in the cross and Joseph in the sufferings of slavery. Well, God begins to elevate when he humiliates, and the more he wants to extol, the more he depresses. "The brothers sold Joseph for not honoring him, and he was honored and exalted precisely because they sold him" (San Gregorio, Gen.).

[848] 10. Saint Jerome applies these precepts to the Christian who aspires to holiness, "so that the soul, dedicated exclusively to the sacrifices of God, and all wrapped in its mysteries, is not hindered by any other affection, does not prescribe the Gospel with other words the same thing, namely that the disciple renounces his house and not to bury his deceased father? (Ad Paulam). Cf. Matthew 8, 21 s.; Luke 9, 59 s.

[4372] 19. The coincidence of this prophecy with history cannot be more exact. See John 19, 23 s.

[11074] 24. See Ps. 21, 19.

Fifth Decade

Comfort to His Holy Sorrowful Mother and Friends.

"22 [32] And our Lord God built the rib which he took of Adam into a woman, & brought her to Adam." Gn 2:22.

"20 [48] And Adam called the name of his wife, Eve: for because she was mother of all the living." Gn 3:20.

"15 [162] God said also to Abraham: *Sarai thy wife thou shalt not call Sarai, but Sara.* 16*And I will bless her, and of her I will give thee a son, whom I will bless, and he shall be into Nations, and kings of peoples shall spring of him.*" Gn 17:15-16.

"29And let peoples serve thee, and tribes adore thee: be thou lord of thy brethren, and thy mother's children bow they before thee. He that shall curse thee, be he cursed: and he that shall bless thee, be he replenished with blessings." Gn 27:29.

"32 [262] Who conceived and bare a son, and called his name Ruben, (...) 33And again she conceived and bare a son, (...) and she called his name Simeon. 34And she conceived the third time, and bare another son (...) and therefore she called his name, Levi. 35The fourth time she conceived and bare a son, (...) And for this she called him Juda: And she left bearing.

4And she gave him Bala unto marriage: who, 5When her husband had companied with her, conceived and bare a son. 6And Rachel said: *Our Lord hath judged for me* (...) and therefore she called his name, Dan. 7And again Bala conceiving bare another, (...) and she called him Nephthali.

9Lia (...) delivered Zelpha her handmaid to her husband. 10Who conceiving and bringing forth a son, 11 (...) And therefore called his name Gad. 12Zelpha also bare an other. 13 (...) Therefore she called him Aser.

18And said: *God hath given me a reward,* (...) And she called his name Issachar. 19Again Lia conceiving, bare the sixth son, (...) and therefore she called his name, Zabulon. 21After whom she bare a daughter named Dina.

22Our Lord also remembering Rachel heard her, and opened her womb. 23 [266] Who conceived and bare a son, saying: *God hath taken away my reproach.* 24And she called his name, Joseph, saying: *Our Lord add to me an other son.*

18 [313] And her soul departing for pain, and death now at hand, she called the name of her son *Benoni*, (...) but his father called him Benjamin, (...) 19Rachel therefore died, and was buried in the high way that leadeth to Ephrata, this same is Bethlehem." Gn 29:32-35; 30:4-24; 35:18-19.

"9He saw also another dream, which telling his brethren, he said: *I saw in a dream, as it were the sun, and the moon, and eleven stars adore me.* 10Which when he had reported to his father and brethren, his father rebuked him, and said: *What meaneth this dream that thou hast seen? Why, shall I and thy mother, and thy brethren adore thee upon the earth?* 11 [327] His brethren therefore envied him: but his father considered the thing with himself." Gn 37:9-11.

"29And Joseph lifting up his eyes, saw Benjamin his brother of the same mother, and said: *is this your young brother, of whom you told me?* And again: *God, saith he, be merciful unto thee my son.*" Gn 43:29.

"20and we answered thee my Lord: *We have a father an old man, and a little boy, that was born in his old age; whose brother by the mother is dead: and his mother hath him only, and his father loveth him tenderly.*" Gn 44:20.

"12 [572] *Honour thy father and thy mother, that thou mayst be long lived upon the earth, which the Lord thy God will give thee.*" Ex 20:12.

"7The valiants in Israel ceased, and rested: until Debbora arose, a mother rose in Israel." Jdg 5:7.

"4His mother therefore wept with discomfortable tears, & said: *Woe, woe is me, my son, why sent we thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?* 5*We having all things together in thee only, ought not to have let thee go from us.*" Tb 10:4-5.

"20But the mother above measure marvelous, & worthy of good men's memory, which beholding her seven sons perishing in one day's space, bare it with a good heart, for the hope that she had in God: 21exhorted every one of them in their country language manfully, being replenished with wisdom: and joining a man's heart to a woman's cogitation, 22 [3746] she said to them:

I know not how you appeared in my womb: for neither did I give you spirit and soul and life, and the members of every one I my self framed not. 23 [3747] *But indeed the Creator of the world, that hath formed the nativity of man, and that invented the origin of all, and he will restore again with mercy unto you spirit and life, as now you despise your selves for his laws.*

27 [3748] Therefore bending towards him, mocking the cruel tyrant, she said in her country language:

My son have pity on me which have borne thee in my womb nine months, and gave thee milk for three years, and nourished thee, and brought thee unto this age. 28 [3749] *I beseech thee my son, that thou look to heaven and earth, and to all things that are in them: and understand that God of nothing made them & mankind:* 29*so shall it come to pass, that thou wilt not fear this tormenter, but being made a worthy partaker with thy brethren, take thou death, that in that mercy I may receive thee again with thy brethren.*

41 [3753] And last of all after the sons the mother also was consumed. 42Therefore of the sacrifices, and of the exceeding cruelties there is enough said." 2 Macc 7:20-23, 27-29, 41-42.

"40And there were also women looking on, a far off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome; 41and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem." Mk 15:40-41.

"25And there stood [11075] beside the cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26When JESUS therefore had seen his mother and the Disciple standing whom he loved, he saith to his mother: *Woman, behold thy son* [11076]. 27After that, he saith to the Disciple: *Behold thy mother*. And from that hour the Disciple took her to his own [11077]." Jn 19:25-27.

"*As he stood on the cross wounded and bloody, he felt compassion for me* who was standing by in tears and, looking with his bloodied eyes in the direction of John, my nephew, he commended me to him.

Seeing me and his friends weeping inconsolably, my Son cried out in a loud and doleful voice to his Father, saying, '*Father, why have you abandoned me?*' It was as if to say: '*There is no one who takes pity on me but you, Father.*'

Surrounded by these sorrows, my Son looked at his friends who were weeping and who would rather have borne his pain themselves through his help or have burned in hell forever than to see him tortured so. His sorrow at his friends' sorrow exceeded all the bitterness and tribulations that he had endured in body and heart, due to the tender love he had for them." Rev. To Saint Bridget b. 1 ch. 10.

"*Would that a person who is in the midst of this worldly dance* consider my toil and sorrow and then condole with me—who left behind all worldly joy—and would that he leave the world behind! At my Son's death I was like a woman who had her heart pierced by five lances (...) The fourth lance was his mournful voice on the cross with which he cried out to the Father, saying: '*Father, why have you abandoned me?*' It was if to say: '*Father, there is no one who takes pity on me but you.*'" Rev. To Saint Bridget b. 1 ch. 27.

"Mary spoke: "*Consider, daughter, the passion of my Son.* It felt like his limbs were my own limbs and heart. Just as other children are normally carried in the womb of their mother, so was he in me. However, he was conceived through the fervent charity of God's love, whereas others are conceived through the concupiscence of the flesh. Thus his cousin John rightly says: 'The Word was made flesh.'

He came and was in me through love. The Word and love created him in me. He was for me like my own heart. This is why, when I gave birth to him, I felt as though half my heart was being born and going out of me.

When he was suffering, it felt like my own heart was suffering. When something is half outside and half inside and the part outside gets hurt, the part inside feels a similar pain.

In the same way, when my Son was being scourged and wounded, it was as though my own heart was being scourged and wounded.

I was the person closest to him at his passion and was never separated from him. I was standing near his cross and, as that which is closest to the heart hurts the worst, so his pain was worse for me than for the others.

As he gazed down at me from the cross and I gazed at him, my tears gushed from my eyes like blood from veins. When he saw me overwhelmed by pain, he grew so distressed over my pain that all the pain of his own wounds subsided when he saw the pain in me. I can therefore boldly say that his pain was my pain and his heart my heart.

Just as Adam and Eve sold the world for a single apple, you might say that my Son and I bought the world back with a single heart. And so, my daughter, think of me as I was at the death of my Son, and it will not be hard for you to give up the world." Rev. To Saint Bridget b. 1 ch. 35.

"*After he had entrusted me to his disciple,* he lifted up his head, raised his weeping eyes to heaven, and cried out with a voice from deep within his chest, saying: '*My God, my God, why have you abandoned me?*' Never was I able to forget that cry, not until I came to heaven, the cry that he uttered, moved more by my suffering than by his own." Rev. To Saint Bridget b. 4 ch. 70.

"*I stood there in three ways for your sake. First* as a man, whose eye a dagger would penetrate; *second*, as a man whose heart would be pierced by a sword; *third*, as a man whose every limb would shake with the pain of pressing affliction. My passion indeed was more bitter to me than

a puncture in the eye; yet I suffered it out of love. My mother's sorrow moved my heart more than my own, yet I bore it. All my inner and outer parts, too, shook for a long time from pressing pain and suffering, yet I did not give up nor retreat. Thus I stood in your sight, but you forget and neglect and scorn it all. You will therefore be thrust away like an abortion and a menstrual cloth." Rev. To Saint Bridget b. 5 ch. 8.

"*They do not recall the place where he gave up his spirit,* for, where thieves and robbers received their punishments, that is where my Son was punished. And I, to him the dearest of creatures, who am full of humility, I was present there." Rev. To Saint Bridget b. 6 ch. 52.

"He answered: "*I am John, to whom you entrusted your mother when you were on the cross.* You, Lord, inspired its mysteries in me, and I wrote for the consolation of future generations so that your faithful might not be thrown into confusion by the calamities that were to come." Rev. To Saint Bridget b. 6 ch. 89.

"*and had nothing to support them but the nails.* My insides were all dry and contracted. My heart, being tender and quick, was full of pain, which would travel from my sinews to my heart and back again, and so the pain was increased and death prolonged.

I stood thus in anguish, and when I opened my eyes, I saw my mother standing there in tears. Her heart was full of grief, her body was numb and pale. Her grief and sorrow tormented me more than my own. I also saw my friends in the greatest distress, some of them almost doubting, others keeping the faith but terribly unsettled." Rev. To Saint Bridget b. 9 ch. 51.

"When the Jews gave him sour wine mixed with gall to drink, the Virgin felt her own tongue and palate dry up in the anxiety of her heart, and she could not even move her blessed lips to speak. When she heard the mournful voice of her Son saying, "*My God, my God, why have you abandoned me?*" Rev. To Saint Bridget b. 11 ch. 18.

● **For Parents, Siblings and their families.**

[32] 22. From the rib... he formed a woman: Is this to be understood in a literal sense or in a figurative sense? There are those who see in these words only a figure who wants to express the equality of nature between man and woman. This is opposed by the text of I Corinthians 11, 7, where Saint Paul affirms that "the man of the woman does not proceed, but the woman of the man." That is why the traditional interpretation always saw in the creation of women a "special" action of God, although the rib can be a symbol to indicate the identity of nature. But it can be admitted that in Hebrew "rib" and "side" they are called by the same word, so it is not false what some catechisms teach, namely, that Eve was created from the side of Adam. The biblical narration also means that the woman is the companion of the man, but that this is her head, as Saint Paul says: "Women are subject to their husbands, as the Lord, because the man is the head of the woman, just as Christ is the head of the Church, which is his body, of which he himself is savior. From where, just as the Church is subject to Christ, so women have to be of their husbands in everything" (Ephesians 5, 22-24). Cf. Genesis 3, 16. There is no doubt that Adam and Eve are parents of the entire human race. In this lies the dogma of original sin and redemption through Jesus Christ, and the precept of loving all men as brothers. Holy Scripture attests to this fundamental truth several times. Cf. Genesis 3, 20; 10, 32; i Paralipomenos 1, 1; Tobias 8, 8; Wisdom 7, 1; 10, 1; ecclesiastic 17, 1 ss.; Acts 17, 26. Eve formed from the side of Adam, according to the Holy Fathers, figure of the Church, the one who came out of the side of Jesus Christ. As Eve is the figure of the Church, so is Adam with respect to Christ. Cf. II Corinthians 11, 2; Ephesians 5, 25-32; Revelation 19, 7 sec.

[48] 20. "Eva" means literally: producer of life, mother. The same word we find, although with a small morphological difference, in the name of Yahweh (the one who is, the living). "Adam" means mud, dust.

[162] 15. We do not know why God changed the name of Sarah, since Sarai and Sarah are from the same root and mean more or less the same: princess, royal lineage, and true the most illustrious of the earth, as if it was ennobled by the same Son of God who embodied in him.

[262] 32 ss. In the names of the children, the thoughts and desires of the mother are expressed. "Lia was not endowed with attractions to captivate a man and was given by her father to Jacob in the most humiliating way for a woman. Jacob didn't want her, he hadn't wanted her, or asked. He took her deceived by Laban (v. 23). Lia had no one to love her. But God knows that no one can live without love; and made her mother. She gave her husband six children and a daughter (30, 20 and 21). With each child she carried into her bosom, the hope of conquering her husband's love was born in her, a hope that was always frustrated. But if she was no longer loved by her husband, she was loved by her children; For the children do not look at the physical, but seek the warmth of mother's love, they take refuge in the arms of the mother, on their hearts, because they know they are standing there. Thus God himself comforted the grieving mother." (Elpis.)

[266] 23 ss. Raquel was barren for many years. All the other women of her husband became mothers, except for her who had her love. but the Lord "remembered" her (v 22) and granted her, benignly, a son. Raquel was not content with the son God had commanded her. He wanted to have another one, because he said "Add me Yahweh another son" (v. 23). He asked for another son, more not knowing that he was going to pay for this new life with his own (35, 16 ss.).

[313] 18. Benoní: Son of my pain. Benjamin: son of the right hand or son of good omen; Corresponds to the name of Bonaventure (in Greek Eustaquio).

[327] 11. As Jacob himself had received divine instructions in dreams, he looked at the case with respect and did not seem impossible to his son's dreams to mean great events.

[572] 12. Saint Paul points out that this is the first (and only) commandment of the Decalogue to whose fulfillment God stimulates us with a promise (Eph. 6, 2 s.). The earth is, as Saint Jerome says, figure from the land of the living, heaven.

[3746] 22. Cf. Job 10, 8 ss.; Psalm 138, 15; Ecclesiastes 11, 5: Note the distinction between the soul and the spirit, which coincides with Saint Paul (I Thessalonians 5, 23; Hebrews 4, 12).

[3747] 23. He will return to you, etc.: Here is the strongest reason for the strength of this family of martyrs: the virtue of hope (see verse 9).

[3748] 27. Have mercy on me... And let yourself be martyred! A mother of the world would have said the exact opposite.

[3749] 28 s. Example of an act of perfect faith according to the Old Testament, which entails the worship of the Creator and the hope in the Messiah. For us, to that belief in the author of nature (Romans 1, 20 s.) the full and total assent must be added to the revelation brought by Jesus Christ (Hebrews 1, 1 ff.)

[3753] 41. The Church celebrates the memory of Mother Macabea and her seven children on August 19. Parents never get tired of filling them with praise in their homilies. The bodies of the Holy Martyrs were transferred from Antioch to Rome, where they rest in the church of St Peter Ad Binha.

[11075] 25. He was standing: the first thing that has to be imitated in it is that faith that Elizabeth had pointed out to her as her great bliss (Lk. 1, 45). Mary's faith does not hesitate, although humanly everything divine seems to fail here, for the prophecy of the angel had promised her the throne of David for her son (Lk. 1, 32), and that of Simeon (Lk. 2, 32), which he was to be no only "light to be revealed to the nations" but also "the glory of his people of Israel" that in such a way rejected him and gave him death through Roman power. "Just of faith" (Rom. 1, 17) And Mary kept the words meditating them in her heart (Lk. 2, 19 and 51; 11, 28) and believed against all appearance (Rm. 4, 18), as well as Abraham, the father of those who believe, did not doubt the promise of a very large offspring, even when God commanded him to kill the only son of his old age who should give him that offspring. (Gn. 21, 12; 22, 1; Wis. 44, 21; Hb. 11, 17-19).

[11076] 26. He said to his mother: Woman: Never, nor in Cana (2, 4), nor at this moment when "a sword crosses the soul" of Mary (Lk. 2, 35), never gives her this sweet name of mother herself. in Mt. 12, 46-50; Lk. 2, 48-50; 8, 19-21; 11, 28—the few passages in which he deals with it—confirm his efforts to exclude all sentimentality from our spiritual life, and accentuate instead the seal of humility and retreat that characterizes "the slave of the Lord" (Lk. 1, 38) Notwithstanding that he, throughout his childhood, was "subjected" to her and Joseph (Lk. 2, 51). As for the spiritual motherhood of Mary, which has been deduced from this passage, Pius X makes it derive from the incarnation of the verb (enc. ad diem illum), extending it from Christ to his entire mystical body. Cf. Ga. 4, 26

[11077] 27. In the great and mysterious silence that the Scripture holds about Mary, nothing tells us after this, but, faithful to the instructions of Jesus (Lk. 24, 49), she persevered in prayer in the Cenacle with the Apostles, after Ascension (Acts 1, 13 s.), and no doubt also at Pentecost (Acts 2, 1). Not even a word about his encounter with Jesus when he was resurrected! However, the belief in the assumption of Mary is firm, that is, its ascent to heaven in soul and body, supposing that, by resurrecting it, its tomb was left empty, although there is no historical certainty regarding the tomb; And it is clear that God may well have exempted her from death, as many also believed of that beloved disciple who was with her (Jn. 21, 22 ss. and note); For being, from her conception, Immaculate (in anticipation of the merits of Christ) Mary was free from sin, without which death would not have entered the world (Rom. 5, 12; Wis. 1, 16; 2, 24; 3, 2 and notes). However, he died, in the likeness of his son.

Fifth Decade

Humiliated, Denied, Helpless.

"[33]Pilate therefore went into the Palace again, and called JESUS, and said to him: *Art thou the King of the Jews?*

[34]JESUS answered: *Sayest thou this of thy self, or have others told it thee of me?* [35]Pilate answered: *Why, am I a Jew? Thy Nation, and the chief Priests have delivered thee up to me: what hast thou done?*

[36]JESUS answered: *My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews. But now my Kingdom is not from hence*[11065].

[37]Pilate therefore said to him: *Art thou a King then?* JESUS answered: *Thou sayest, that I am a King. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth*[11066]*, heareth my voice.* [38]Pilate saith to him: *What is truth?*[11067].

And when he had said this, he went forth again to the Jews, and saith to them: *I find no cause in him.* [39]*But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the King of the Jews?*

[40]They all therefore cried again, saying: *Not him but Barabbas.* And Barabbas was a thief.

[3]And they came to him, and said: *Hail King of the Jews*; and they gave him blows. [4]Pilate went forth again, and saith to them: *Behold I bring him forth unto you, that you may know that I find no cause in him.*

[5]JESUS therefore went forth carrying the crown of thorns, and the purple vestiment. And he saith to them: *Lo the man.*

[6]When the chief Priests therefore and the ministers had seen him, they cried, saying: *Crucify, crucify him.* Pilate saith to them: *Take him you, and crucify him. For I find no cause in him*[11069].

[7]The Jews answered him: *We have a Law; and according to the Law he ought to die; because he hath made himself the Son of God.*

[8]When Pilate therefore had heard this saying, he feared more[11070]. [9]And he entered into the Palace again; and he saith to JESUS: *Whence art thou?* But JESUS gave him no answer.

[10]Pilate therefore saith to him: *Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?*

[11]JESUS answered: *Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin*[11071].

[12]From thence forth Pilate sought to release him. But the Jews cried, saying: *If thou release this man, thou art not Caesar's friend. Every one that maketh himself a king, speaketh against Caesar*.

[13]But Pilate when he had heard these words, brought forth JESUS: and he sat in the judgement seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. [14]And it was the Parasceve of Pasch, about the sixth hour, and he saith to the Jews: *Lo your King*.

[15]But they cried: *Away, away with him, crucify him*. Pilate saith to them: *Shall I crucify your King?* The chief Priests answered: *We have no King, but Caesar*[11072].

[19]And Pilate wrote a title also: and he put it upon the cross. And it was written, JESUS OF NAZARETH THE KING OF THE JEWS.

[20]This title therefore many of the Jews did read: because the place where JESUS was crucified, was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.

[21]The chief Priests therefore of the Jews said to Pilate: *Write not,* The King of the Jews*; but that he said, I am King of the Jews*. [22]Pilate answered: *That which I have written, I have written.*" Jn 18:33-40, 19:3-22.

"[25]And it was the third hour[10391], and they crucified him. [26]And the title of his cause was superscribed, KING OF THE JEWS.

[27]And with him they crucify two thieves; one on the right hand, and an other on his left. [28]And the Scripture was fulfilled that saith: And with the wicked he was reputed[10392]." Mk 15:25-28.

"[34]And JESUS said: *Father, forgive them, for they know not what they do*. But they dividing his garments, did cast lots. [35]And the people stood beholding, and the Princes with them derided him, saying: *Others he hath saved, let him save himself, if this be Christ, the elect of God*.

[36]And the soldiers also mocked him coming to him, and offering him vinegar, [37]saying: *If thou be the King of the Jews, save thy self*. [38]And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS." Lc 23:34-38.

"[41]In like manner also the chief Priests with the Scribes and ancients mocking, said: [42]*He saved other; himself he can not save: if he be the King of Israel, let him now come down from the Cross, and we will believe him.* [43]*He trusted in God; let him now deliver him if he will: for he said, that I am the Son of God*." Mt 27:41-43.

"[39]And one of those thieves that were hanged, blasphemed him, saying: *If thou be Christ, save thy self, and us*.

[40]But the other answering, rebuked him, saying: *Neither doest thou fear God, where as thou art in the same damnation?*[10720] [41]*And we indeed justly, for we receive worthy of our doings: but this man hath done no evil*. [42]And he said to JESUS: *Lord, remember me when thou shalt come into thy Kingdom*[10721].

[43]And JESUS said to him: *Amen I say to thee; this day thou shalt be with me in Paradise.*" Lk 23:39-43.

"Imitate my humility: I, who am the king of glory and of angels, was clothed in lowly rags and stood naked at the pillar while my ears heard all kinds of insults and derision." Rev. To Saint Bridget b. 1 ch. 1.

"*I will give you neither gold nor silver as your wages but myself to be your bridegroom,* I, who am the king of glory. If you are ashamed of being poor and despised, consider how your God has gone before you, once his servants and friends had abandoned him on earth, because I was not looking for friends on earth but friends in heaven. If you are worrying and afraid about being burdened by work and sickness, then consider how severe a thing it is to burn in the fire! What would you have deserved if you had offended some earthly master as you have me?

For, although I love you with all my heart, still I do not act against justice, not even in a single detail. Just as you have sinned in all your limbs, you must also make satisfaction in every limb. However, because of your good will and your resolution to improve, I commute your sentence to one of mercy and remit the heavier punishment in return for a small amount of reparation. For this reason, embrace your small hardships cheerfully so that you can be cleansed and reach your great reward all the sooner! It is good for the bride to grow tired toiling alongside the bridegroom so that she can all the more confidently take her rest with him." Rev. To Saint Bridget b. 1 ch. 2.

"*Fix firmly in your breast the thought of how he was scoffed at and scourged,* " Rev. To Saint Bridget b. 1 ch. 7.

"*When the time of my Son's passion arrived,* his enemies seized him. They struck him on his cheek and neck and spat at him as they made sport of him. (...) They had no patience with him to let him get dressed, but pushed and dragged him to hurry him on. As my Son was being led off like a thief, he dried the blood from his eyes. (...) As my Son was going to the place of his passion, some people struck him on the neck, while others hit him in the face. He was hit so hard and with so much force that, although I did not see who hit him, I heard the sound of the blow clearly. (...) At the time I could hear some people saying that my Son was a thief, others that he was a liar, still others that no one was more deserving of death than my Son. My sorrow was renewed from hearing all this." Rev. To Saint Bridget b. 1 ch. 10.

"*Since my ears were filled with blood and heard mocking words against me,* your ears should turn aside from frivolous and unfitting talk. Since my mouth was given a bitter drink to drink but was denied a sweet one, keep your own mouth from evil and let it be open for good." Rev. To Saint Bridget b. 1 ch. 11.

"*Would that a person who is in the midst of this worldly dance* consider my toil and sorrow and then condole with me—who left behind all worldly joy—and would that he leave the world behind! At my Son's death I was like a woman who had her heart pierced by five lances. (...) The second lance was the accusation against him, for they accused of treason and lying and treachery him whom I knew to be just and true and never to have offended or wished to offend anyone. (...) His most precious blood went out of him through as many arteries as the lances that pierced my heart. The arteries of his hands and feet were pierced, and the pain in his pierced sinews went relentlessly to his heart and from his heart back to his sinews, for his heart was vigorous and strong, being knit together of the very best constitution. Life contended thus with death, and his life was more bitterly protracted in the midst of his pain." Rev. To Saint Bridget b. 1 ch. 27.

"*I tell you truly, and you can tell this to my friends, that in the sight of my Son such people are more unjust than those who sentenced him, worse enemies than those who crucified him, more shameless than those who sold him*.

A greater punishment is due to them than to the others. Pilate knew well indeed that my Son had not sinned and did not deserve death. However, because he feared the loss of temporal power and the sedition of the Jews, he reluctantly sentenced my Son to death. What would these people have to fear if they served him? Or what honor or privilege would they lose if they honored him?

They will, accordingly, receive a heavier sentence, being worse than Pilate in my Son's sight. Pilate sentenced him due to fear, in accordance with the petition and intention of others. These people sentence him for their own advantage and without any fear, by dishonoring him through sin that they could abstain from, if they wanted. But they neither abstain from sin nor are they ashamed of their already committed sins, for they do not take into consideration their unworthiness of the kindness of the one whom they do not serve.

They are worse than Judas, for Judas, after he had betrayed the Lord, recognized that he was God and that he himself had sinned gravely against him. He despaired, however, and hastened his days toward hell, thinking he was not worthy to live. These people recognize their sin and yet they persevere in it with no compunction about it in their hearts. Rather, they want to take the kingdom of heaven by a kind of violence and force, thinking they can get it not through their deeds but through a vain hope—vain because it will be given to none but the one who works for it and makes some sacrifice for God.

They are worse than those who crucified him. When the latter saw the good works of my Son, such as raising the dead and making lepers clean, they thought to themselves: '*He works unheard of and extraordinary wonders, overcoming anyone at will with a word, knowing our thoughts, doing whatever he likes. If he gets his way, we will all have to submit to his power and become his subjects.*' Therefore, instead of submitting to him, they crucified him out of envy. But if they had known that he was the King of glory, they would never have crucified him. These people, on the other hand, see his great works and miracles every day, they take advantage of his kindnesses. They hear about how they ought to serve him and come to him, but they think to themselves: '*It would be heavy and unbearable to give up all our temporal goods, to have to do his will and not our own.*' Accordingly, they scorn his will, lest it be placed over their own will, and crucify my Son through their obstinacy, piling up sin upon sin against their conscience.

They are worse than his crucifiers, inasmuch as the Jews acted out of envy and because they did not know him to be God. These, however, know him to be God and, out of their own wickedness and presumption and greed, they crucify him in a spiritual sense more harshly than the others did in a physical sense, for these people have been redeemed, whereas those others had not yet been redeemed. *And so, bride, obey and fear my Son, for, as merciful as he is, he is also just!*" Rev. To Saint Bridget b. 1 ch. 37.

"*Hence, with all my heart,* I cry out to my friends not to be sparing of toil or goods for my sake. If I was not spared reproaches while I was in the world, then they should not spare themselves in speaking the truth about me. I did

not blush to die a contemptible death for them, but stood there just as I had been born, naked before the eyes of my enemies." Rev. To Saint Bridget b. 1 ch. 59.

"*But these people have closed the eyes of their mind so as not to perceive the justice and mercy of God*. They stop up their ears and do not hear what my Son has done for them and for everyone. They shut their mouths and do not inquire what their future will be like or what is to their advantage. They fold their arms and refuse to make an effort to search out the way in which they might escape lies and find the truth. Therefore, since they do not want to understand or take precautions, although they can and have the time to do so, they and their house will fall and be enveloped by the tempest." Rev. To Saint Bridget b. 2 ch. 3.

"*In like manner, I burned with such love for the soul, that,* when I beheld and experienced all these harsh torments, the more eager men were to kill me, the more ardent I became to suffer for the salvation of souls." Rev. To Saint Bridget b. 2 ch. 15.

"*He was then dragged along the ground and thrown down so cruelly* and violently that it knocked his head about and broke his teeth. He was struck on his neck and cheek so forcefully that the sound of the blows reached my ears (...) and when I awoke I saw my Son already fastened to the cross. I heard men saying to one another: '*What has this man committed— theft, robbery, or fraud?*' Others answered that he was a fraud." Rev. To Saint Bridget b. 4 ch. 70.

"*The shield of patience should not be formed out of fragile materials* but out of the strongest bronze. True patience must obviously be formed and tested by contemplating my own patience. I was like the strongest steel when I preferred to suffer death rather than to lose souls and preferred to hear insults rather than to come down from the cross. Hence, anyone who desires patience must imitate my constancy. For, if I, who was innocent suffered, what wonder is it that a person who deserves his sentence should suffer?" Rev. To Saint Bridget b. 4 ch. 129.

"Answer to the fifth question. "*As to why I did not reveal my divine power and my true divine nature to everyone, when I said on the cross:* 'It is accomplished,'

I answer: It was necessary that everything that had been written about me should be fulfilled. Accordingly, I fulfilled them all down to the last detail. Since many things had also been predicted about my resurrection and ascension, it was necessary that they, too, should be brought about.

If my divine power had been revealed at my death, who would have dared to take me down from the cross and bury me?

And it would have been a small thing for me then to come down from the cross and lay low my crucifiers—but how then would the prophecy have been fulfilled or where then would my virtue of patience have been?

And if I had come down from the cross, would everyone have believed then? Would they not have said that I had done it all by evil art?

Given that they had been indignant when I raised the dead and cured the sick, they would have said much more had I come down from the cross!

Therefore, in order to set the captive free, I, who was free, made myself captive; and in order to save the guilty, I, who was guiltless, stood steadfast on the cross. By my steadfastness I steadied the unsteady and strengthened the strengthless." Rev. To Saint Bridget b. 5 ch. 11.

"(...) consider how the Son of God and the Son of the Virgin—who is one God with the Father and the Holy Spirit—suffered and was arrested and beaten, how he was spat upon and scourged right to the bone—the whips dug in and pulled out his flesh—how he remained in sorrow on the cross with all his muscles distended and wounded," Rev. To Saint Bridget b. 6 ch. 20.

"*Then there was the sorrow in my hearing.* As often as I heard of the insults, lies, and plots directed at my Son, my spirit was so overwhelmed by sorrow that it could scarcely maintain its balance, although by the power of God my sorrow remained virtuous and under control with no sign of either impatience or nervosity in me." Rev. To Saint Bridget b. 6 ch. 57.

"*This man who has asked you for advice* is grieving because he has no one to hear his confession. Tell him that his intention is sufficient for him. Did it not help the thief on the cross? Wasn't his a good intention? What opens up heaven, if not the intention to will what is good and hate what is evil? What makes hell, if not a disordered will and intention?" Rev. To Saint Bridget b. 6 ch. 115.

"*O my enemies,* you who act in this way and brazenly commit other sins against my will, why have you forgotten my passion? Why do you not consider in your hearts how I stood naked, bound and cruelly scourged at a column? Or how I stood naked and cried out on the cross, full of wounds and dressed in blood? When you paint and anoint your faces, why do you not look at my face and see how it was full of blood? You do not consider how my eyes were darkened and covered in blood and tears or how my eyelids turned livid.

Why do you not look at my mouth, my ears, and my beard or notice how they were discolored and dyed with blood? You do not consider how the rest of my body was terribly bruised or how I hung pale and dead on the cross for your sakes. I became an abject and derided spectacle for everyone there in order that you might love me, your God, by recalling this and pondering on it, and so escape the snares of the evil in which you have become horribly entangled." Rev. To Saint Bridget b. 7 ch. 27.

"When she wrapped him in swaddling clothes, (...) her Son's face, more beautiful than that of any of the sons of men, she thought on how irreverently the lips of impious men would stain it with their spit. The Mother often turned over in her mind the blows that would be struck against her Son's cheeks and the insults and reproaches that would fill his ears. Now she considered how the stream of his own blood would block his sight, then again how sour wine mixed with gall would be poured into his mouth. " Rev. To Saint Bridget b. 11 ch. 17.

● **For Cousins, Nephews and their families.**

[11065] 36. Jesus never defined the non-political character of his kingdom, which is not worldly nor has soldiers and weapons more clearly defined.

[11066] 37. Of the truth: that is, of the fidelity of the prophecies that announced it as such (Lk. 1, 32; Wis. 36, 18).

[11067] 38. What is true? Pilate is the type of many rationalists who ask a similar question and then leave without listening to the answer to the truth itself, which is Jesus Christ. S. Augustine rightly says: "If they do not want, with all the energy of the soul, knowledge and truth, they cannot be found. But if they seek with dignity, they don't hide from their lovers." Cf. Sb. 6, 17 ff. Saint Paul, in Rm. 15, 8, tells us the answer that Jesus would have given to that question.

[11069] 6. For the third time, the judge gives testimony of the innocence of Christ and proclaims himself the injustice of his behavior by authorizing the crucifixion of the divine victim.

[11070] 8. As a pagan, Pilate did not know what they said, and that is why he was filled more with fear. It may be that he feared the anger of some god, or, more likely, that he was afraid of falling out of favor before the emperor. The Jews, warning of their hesitation, insist more and more on the political aspect (vv. 12 and 15) until the cowardly judge yields to save his post, leaving his name as an infamous adjective for those who will act as him. On prevaricating judges cf. Psalms 57 and 81 and notes.

[11071] 11. That is: the guilt of Caiaphas, high priest of the true God, is further aggravated by the fact that, not being able to order the death of Jesus, he wants to make the civil authority, which he knows emanated from God, serve to kill the Son of God himself.

[11072] 15. Cf. Lk. 19, 14 and note. It is impressive to see, throughout the history of Israel, that this rejection of Christ the King seemed to have already been announced by God's words to Samuel in 1 Sam. 8, 7, when the people asked for a sovereign like that of the Gentiles.

[10391] 25. The hour of third, that is, the second quarter of the day that began at nine and ended at twelve. According to St. John (19, 14) it was almost twelve o'clock.

[10392] 28. See Is. 53, 12; Ps. 21, 8; 108, 25.

[10720] 40 ff. Miracle of Grace, which takes advantage of this "worker of the last hour" (Mt. 20, 8 and 15) passing directly from the cross to paradise. What greatly values the faith of the good thief is that his confession comes at the moment when Jesus appears defeated and dishonored. Cf. 22, 38 and note.

[10721] 42. Fillion observes this: "The good thief believed in the immortality of the soul and in the resurrection, and recognized Jesus as the Messiah-King. That is why he strongly asked for a place in his kingdom." And he adds: "Paradise represents here the part of the abode of the dead (the limbos) where the souls of the chosen ones lived, before the Ascension of Jesus Christ". Cf. 1 Pe. 3, 19; 4, 6; Col. 1, 20.

Fifth Decade

The Death of The Righteous.

"[45]And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour[10211]. [46]And about the ninth hour JESUS cried with a mighty voice, saying: *Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?*[10212]

[47]And certain that stood there and heard, said: *He calleth Elias*. [48]And incontinent, one of them running, took a sponge, & filled it with vinegar; and put it on a reed, and gave him to drink. [49]And other said: *Let be, let us see whether Elias come to deliver him*." Mt 27:45-49.

"[28]Afterward JESUS knowing that all things were now consummate, that the scripture might be fulfilled, he saith, *I thirst*[11078].

[29]A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. [30]JESUS therefore when he had taken the vinegar, said: *It is consummate*[11079]." Jn 19:28-30.

"[46]And JESUS crying with a loud voice, said: *Father, into thy hands I commend my Spirit*. And saying this, he gave up the ghost[10722].

[47]And the Centurion seeing that which was done, glorified God, saying: *Indeed this man was just*[10723]. [48]And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts." Lk 23:46-48.

"[51]And behold the veil of the Temple was rent in two pieces[10213], from the top even to the bottom, and the earth did quake, and the rocks were rent, [52]And the graves were opened: and many bodies of the saints that had slept, rose[10214]. [53]And they going forth out of the graves after his resurrection, came into the holy city; and appeared to many.

[54]And the Centurion and they that were with him watching JESUS, having seen the earth-quake and the things that were done, were sore afraid, saying: *In deed this was the Son of God*. [55]And there were there many women a far off, which had followed JESUS from Galilee, ministering unto him: [56]among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the Sons of Zebedee." Mt 27:51-56.

"*The brooch is the consideration of his passion.* Fix firmly in your breast the thought of how he was scoffed at and scourged, how he stood alive on the cross, bloody and pierced in all his sinews, how at his death his whole body convulsed from the acute pain of the passion, how he commended his spirit into the hands of his Father. *May this brooch be ever on your breast!*" Rev. To Saint Bridget b. 1 ch. 7.

"*At that stage his eyes looked half-dead,* his cheeks were sunken, his face mournful, his mouth open and his tongue bloody. His stomach was sucked in toward his back, all the liquid having been consumed, as if he had no vital organs. All his body was pale and languid due to the loss of blood. His hands and feet were rigidly extended, being pulled toward the cross and shaped like the shape of the cross. His beard and hair were completely covered with blood.

There he stood, bruised and livid, and only his heart was still fresh, since it was of the best and strongest constitution. From my flesh he had received a most pure and well-wrought body. His skin was so thin and tender that if it was even slightly scourged the blood would flow out immediately. His blood was so fresh that it could be seen in his pure skin. Precisely because he had the very best constitution, life contended with death in his wounded body.

At certain moments the pain in the limbs and sinews of his wounded body rose up to his still vigorous and unbroken heart and inflicted incredible pain and suffering on him. At other moments the pain went down from his heart into his wounded limbs and, in so doing, bitterly prolonged his death.

Then, out of the exceeding bodily anguish of his human nature, he cried out to the Father: '*Father, into your hands I commend my spirit.*' When I, his most sorrowful Mother, heard those words, my whole body shook with the bitter pain of my heart. As often as I have thought on that cry since then, it has still remained present and fresh in my ears. As his death drew near and his heart burst from the violence of the pain, his whole body convulsed and his head raised itself a little and then drooped back down again, his mouth fell open and his tongue could be seen to be all bloody. His hands pulled back a little from the place of perforation and his feet had to bear more of the weight of his body. His fingers and arms stretched themselves out somewhat and his back stiffened tightly against the cross.

Then some people said to me: '*Mary, your Son is dead.*' Others said: '*He has died but he will rise again.*'" Rev. To Saint Bridget b. 1 ch. 10.

"*When my heart burst from the vehemence of my pain on the cross,* it wounded your heart like sharp steel. You would willingly have let it be cut in two, had that been my will. Even if you had been able to oppose my passion and demanded that I be allowed to live, still you did not will to have it any other way than according to my will. For that reason you did well to say: '*Your will be done!*'" Rev. To Saint Bridget b. 1 ch. 20.

"*As it is impossible for the Father to be separated from the Son* or for the Holy Spirit to be separated from either, and as it is impossible for heat to be separated from fire, so it is impossible for these spiritual spouses to be separated from me.

I am with them as their third companion. My body was wounded once and died in the passion, but it will never more be wounded or die. In the same way, those who are incorporated into me through an upright faith and a perfect will shall never die away from me. Wherever they stand or sit or walk, I am with them as their third companion." Rev. To Saint Bridget b. 1 ch. 26.

"*The fifth lance cutting into my heart was his most bitter death.* (...) As his death drew near and his heart was bursting7 from the unendurable pain, suddenly his whole body convulsed and his head, which was hanging backward, straightened itself somewhat.

He opened his closed eyes slightly, almost halfway. Likewise he opened his mouth so that his bloodied tongue could be seen. His fingers and arms, which had been quite contracted, stretched themselves out. As soon as he had given up his spirit, his head sank toward his chest. His hands drew a little away from the place of the wounds and his feet had to bear more of the weight.

Then my hands grew dry. My eyes were covered in darkness and my face became pale as death. My ears could hear nothing. My mouth could not utter a sound. My feet became unsteady, and my body fell to the ground.

Getting up from the ground and seeing my Son looking worse than a leper, I submitted my entire will to him, knowing that everything had happened according to his will and could not have happened if he had not permitted it. And I thanked him for everything. A certain joy was mixed with my sadness, because I saw that he who had never sinned had in his great love wanted to suffer all this for sinners. *May those who are in the world contemplate what I went through when my Son died, and may they always keep it in mind!*" Rev. To Saint Bridget b. 1 ch. 27.

"*Yet, in fact, I would gladly die for the sake of humanity all over again, if it were possible.*" Rev. To Saint Bridget b. 1 ch. 30.

"*And so, my daughter, think of me as I was at the death of my Son, and it will not be hard for you to give up the world.*" Rev. To Saint Bridget b. 1 ch. 35.

"*If they had divine love,* their minds would at least think about what I did for them, the efforts I made in preaching, how much pain I had in my passion, how much love I had at my death—so much love that I preferred to die rather than lose them." Rev. To Saint Bridget b. 1 ch. 39.

"*In the same way, I now say:* O my Jewish children, although you had ill-will toward me and did as much as you could against me, if it were possible and if my Father allowed it, I would willingly die once again for you, for I take pity on the misery you have brought upon yourselves as required by justice.

I told you what was to be done by my words and showed you by my example. I went ahead of you like a hen protecting you with wings of love,4 but you spurned it all. Therefore, all the things that you longed for have fled away. Your end is misery and all your labor wasted." Rev. To Saint Bridget b. 2 ch. 5.

"*However, I am still so merciful that, if it were possible for me to die again,* for your sake I would again endure the same torment I once endured on the cross rather than see you sentenced to such a sentence. Justice, however, says that it is impossible for me to die again, even if mercy tells me to want to die for your sake again, if it were possible. This is how I am merciful and loving even toward the damned. I loved mankind from the start, even when I seemed to be angry, but nobody cared about or paid any attention to my love." Rev. To Saint Bridget b. 2 ch. 12.

"*The Creator died for creation,* the righteous one for sinners. Innocent, he suffered to the last drop, as had been foretold by the prophets." Rev. To Saint Bridget b. 2 ch. 17.

"Mary spoke: "*You should reflect on five things,* my daughter. First, how every limb in my Son's body grew stiff and cold at his death and how the blood that flowed from his wounds as he was suffering dried up and clung to each limb.

In the same way, although no sorrow could compare with my sorrow over the death of my Son, still I rejoiced in my soul because I knew my Son would no longer die but would live forever." Rev. To Saint Bridget b. 2 ch. 21.

"*During your lifetime you wondered why I would die for you and why I humbled myself for you.* Now I answer you that the faith of the holy church is true and leads souls

upward, while my passion and blood allows them to enter heaven. Therefore, your faithlessness and your false love will press you down into nothingness, and you will be nothing with respect to eternal spiritual goods." Rev. To Saint Bridget b. 3 ch. 31.

"*There are many people who, while not mindful of the life to come, do wish to die a Christian death.* Now, what does a Christian death mean, if not to die as I died: innocently, willingly, and patiently? Am I then contemptible because my death was contemptible and harsh? Or are my chosen ones foolish, because they had to bear contemptible sufferings? Or was this the will of fortune or did the movement of the stars cause it?

Of course not. I and my chosen ones did indeed suffer harshly, but in order to show by word and example that the way to heaven is difficult, and in order to make people realize fully how necessary purification is for the wicked, seeing that the innocent elect suffered so greatly." Rev. To Saint Bridget b. 4 ch. 40.

"*Now the color of death appeared in those parts of his body that were visible beneath the blood.* His cheeks cleaved to his teeth. You could count his thin, naked ribs. His stomach, emptied now of all its juices, was sucked in toward his back, and even his nostrils looked thin now. When his heart was near to breaking, his whole body shook and his beard fell toward his chest.

Right then, I collapsed lifeless to the ground. His mouth remained open, as he had already breathed his last. His tongue and teeth and the blood in his mouth were visible to onlookers. His half-closed eyes had rolled backward. His now dead body sagged downward, with his knees bent to either side, and his feet bending on the nails like hinges.

Meanwhile other people standing nearby were saying almost insultingly, '*O, Mary, your son is dead.*' Others, more noble-minded, were saying: '*Lady, your son's suffering is now ended unto his eternal glory.*'" Rev. To Saint Bridget b. 4 ch. 70.

"Blessed are you, my God, my Creator and Redeemer. You are the ransom through which we were freed from captivity, through which we are led toward salvation and share in the Unity and Trinity. Therefore, even if I blush over my own ugliness, yet I rejoice because you, having died once to save us, nevermore shall die.

You are truly he who existed before the ages, he who has power over life and death. You alone are God, almighty and awesome. May you be blessed forever!" Rev. To Saint Bridget b. 4 ch. 75.

"*At my Son's death, everything was thrown into a state of agitation.* His divine nature, which surrendered the Son to death but was never separated from him, not even in death, seemed at the moment of his death to suffer from sympathy, though the divine nature itself can suffer neither pain nor sorrow, being impassible and immutable. The Son himself suffered pain in every limb and in his heart, though he was immortal in his divine nature. Even his soul, though immortal, suffered when it departed from the body. The angels around him appeared agitated when they beheld God suffering in his human nature on earth.

But how can angels be agitated, being immortal? Surely, it is as when a good man sees his friend experience pain and suffering which will bring him great glory. So he rejoices over the glory to be won but is still saddened by his friend's pain. In this way, the angels were somehow saddened by his pain, despite being impassible, but they also rejoiced in his future glory and the benefit to come from his passion.

All the elements were agitated: both the sun and moon lost their splendor, the earth quaked, the rocks were rent and the tombs opened up 3 at the time of my Son's death. All the gentiles, wherever they were, became agitated, for their hearts were somehow pricked by sorrow, though they knew not where it came from.

Even the hearts of his crucifiers were troubled at that hour, though not unto their glory. Moreover, the unclean spirits themselves were agitated and gathered together in their agitation. The souls of those in the bosom of Abraham were so greatly agitated that they would have preferred to remain in hell forever than to behold their Lord suffer so much. I, too, his virgin mother, standing by my Son— no one can imagine the sufferings I underwent.

So, my daughter, keep my Son's passion in mind. Flee this unstable world that is nothing but a dream or a flower quickly fading." Rev. To Saint Bridget b. 6 ch. 11.

"consider how the Son of God and the Son of the Virgin—who is one God with the Father and the Holy Spirit—suffered (...) how he cried out while on the cross and gave up his spirit." Rev. To Saint Bridget b. 6 ch. 13.

"The Lord answered: *Your malice toward me and my chosen ones is enormous.* But I am so loving that, if it were possible for me to die again, I would willingly endure such suffering for the sake of any soul whatsoever and for the sake of any impure spirit so that not a single impure spirit should remain. You are so full of envy that you do not wish for even a single soul to come to me." Rev. To Saint Bridget b. 6 ch. 31.

"*They do not recall the place where he gave up his spirit,* for, where thieves and robbers received their punishments, that is where my Son was punished. And I, to him the dearest of creatures, who am full of humility, I was present there." Rev. To Saint Bridget b. 6 ch. 52.

"*This love is as incomprehensible and intense in me now as it was at the time of my passion* when, by my death and in an excess of love I freed from hell all those chosen ones who were worthy of redemption and liberation. If it were still possible, I would die as many times as there are souls in hell—for any one of them I would again endure the same kind of death as I then endured for all of them—my body would still be prepared to go through it all with a generous will and the most perfect love. But now it is impossible for my body to die or to suffer any pain or affliction any more." Rev. To Saint Bridget b. 7 ch. 19.

"Then Abraham together with all the patriarchs said: "*O, Lord, our wish of wishes was for your Son to be born from among our descendants.* He is now scorned by the rulers of nations. 88 Accordingly we seek your judgment on them, because they neither pay heed to your mercy nor fear your judgment."

The prophets then said: "*We foretold the coming of your Son.* We said that, in order to free his people, he had to be born of a virgin and suffer betrayal, to be captured and scourged, to be crowned with thorns and, in the end, to die on the cross so as to open up heaven and take away sin. The things we claimed have been fulfilled, and so we seek your judgment on the rulers of the earth who scorn your Son who died for love of them."

The evangelists then said: "*We are witnesses that your Son fulfilled in himself everything that had been foretold of him.*"

The apostles said: "*We are judges. It is our right to judge according to the truth.* Accordingly we sentence to damnation those who scorn the body of God and his commandments." Rev. To Saint Bridget b. 8 ch. 56.

"*As I was holding up in this great pain and persevering in sorrow,* my heart at last burst from the violence of the suffering, and my soul departed. At its departure my head raised itself a little, and all my limbs trembled. My eyes opened half-way, my feet carried the entire weight of my body, and I hung there like a dirty rag.

See what I suffered, your Creator, and nobody cares. I lay my grievance before you to consider what I have done and what is repaid to me." Rev. To Saint Bridget b. 9 ch. 51.

"*Behold me and consider that I, who suffered for your sake, am now speaking to you.* Behold me not with the eyes of the flesh but of the heart. Behold what I have given you, what I ask of you, what you will give back to me. I gave you a soul without stain; give it back without stain. I suffered for your sake so that you would follow me. I taught you to live as I want rather than to follow your own will. Hear what I cried out to you when I was in the flesh: '*Do penance.*' Hear what I cried out on the cross: '*I thirst for you.*" Rev. To Saint Bridget b. 9 ch. 82.

"Seeing this, who could imagine that anything but a special grace of the almighty God kept her alive in spite of her physical strength? When he died, the Son of God opened the gates of heaven and mightily rescued his captive friends in hell." Rev. To Saint Bridget b. 11 ch. 18.

"She affirmed that she herself had patiently endured constant tribulation in her heart for thirty years before the death of her Son." Rev. To Saint Bridget b. 11 ch. 19.

"Praise be to you my Virgin Mary, Mother of God, who heard him speak to you, and how he called to his Father in the anguish of death and commended his spirit into his hands.

Honor be to you my Virgin, St. Mary, who saw your son hanging dead on the cross, all bloody from his crown to his heels, pierced through his hands and feet and breast, and all his body shredded by thorns." Rev. To Saint Bridget b. 12 ch. 1.

Honor be to you my Lord Jesus Christ for every moment you suffered on the cross when the pain from every wound pressed on your heart and you commended your spirit into the hands of your Father. Praise be to you my Lord Jesus Christ because your heart died from unbearable pain, and all your body became cold, and you hung dead upon the wood of the cross.

"Blessed may you be, my Lord Jesus Christ. By your precious blood and by your most sacred death, you redeemed souls and mercifully led them back from exile to eternal life."

Praise be to you my Lord Jesus Christ because your heart died from unbearable pain, and all your body became cold, and you hung dead upon the wood of the cross. And at the same moment you took all of your friends out of hell, and for all who had deserved it you opened up heaven. Honor be to you my Lord Jesus Christ because your side opened so that the heart in your breast might be pierced. Nor did you want your dead body to be taken from the cross until leave was granted." Rev. To Saint Bridget b. 12 ch. 2.

● ● For the Godchildren, Godparents and their families, the Deceased and for the Aborted.

[10211] 45. Sixth hour: noon. Nona time: mid-afternoon.

[10212] 46. See Ps. 21, 2; Mk. 15, 34 and note.

[11078] 28. All the prophecies about the Passion were fulfilled, especially Psalms 21 and 68 and Isaiah Cap. 53, including the distribution and raffle of the garments by the soldiers, which Jesus witnessed, still alive, from the cross.

[11079] 30. God's plan to redeem man is fulfilled. If we take the trouble to reflect that God does not work uselessly, we will ask ourselves what could move him to give his Son, that it is everything for him, since it would have been enough for him to say a word for the forgiveness of men, according to him he himself said when he declared freedom of He sympathizes with whoever he wanted, and to make mercy to the one he had pityed (Ex 33, 19; Rm. 9, 15), since for him "everything is possible" (Mk. 10, 27). And if, from that infinite contribution of the Father to our redemption, we pass to that of the Son, we also see that, being able to save, as St Thomas says, one and a thousand worlds, with a single drop of his blood, Jesus preferred to give us his entire life of holiness, his passion and death, of insurmountable bitterness, and wanted with the thrown to be even the drops of blood that remained after him after he died. Faced with such attitudes of the Father and the Son, we cannot help but ask ourselves the reason for such an excessive waste. Then we see that the mobile was love; We also see that what they want with that effort to show off the superabundance of the gift is that we know, create and understand, before such absolute tests, the unlimited immensity of that love that they have for us. Now we know, as for the Father, that "God loved the world so much that he gave his only begotten Son" (3, 16); and as for the Son, that "no one can have greater love than giving life" (15, 13). In short, God's commitment is that of every lover: that the magnitude of his love be known, and, seeing the undoubted evidence, it is believed that this love is true, although it seems impossible. Hence, if God gave his Son as proof of his love, the fruit will only be for those who create it (3, 16 in fine). The one who thus discovers the most intimate secret of the heart of a loving God, has touched the very depths of wisdom, and his spirit is forever fixed in love (cf. Eph. 1, 17).

[10722] 46. Psalm 30, from where Jesus takes these words, is thus the ideal prayer to be prepared to die well.

[10723] 47. If the conversion of the thief is the first fruit of the death of Jesus, that of the Roman centurion is the second; Jewish that, gentile this.

[10213] 51. According to St. Jerome, by miraculously tearing the veil of the temple that separated the "holy" from the "holy of saints", God wanted to reveal that the previously hidden mysteries were to be in Christ manifested to all the peoples. According to St. Paul, the veil figured the flesh of Christ who, when broken, gave us access to the heavenly sanctuary (Heb. 6, 19; 9, 3; 10, 20-22).

[10214] 52 s. "The opening of the tombs was undoubtedly related to the earthquake and the cleft of the rocks, and was carried out at the same time as these two phenomena. As for the resurrection of the dead, it was undoubtedly related to its appearance in the city, which happened after Jesus Christ was resurrected. These "saints" were distinguished from the Old Testament, revered in a special way of the Jews, of the contemporaries of Jesus Christ and of those to whom they appeared, and deceased with the faith placed in the promised Redeemer. his resurrection, etc. (v. 53) It was intended to attest to that of Christ in Jerusalem and make it clear that through the redemptive death of Jesus Christ, death had been defeated, and that its glorious resurrection enclosed the safe garment of ours. Cf. Hb. 2, 14 s.; Jn. 5, 25; 11, 25 s.; 1 Cor. 15, 14-26 and 54 s.; Col. 1, 18; 2, 15; 1 Pe. 1, 3 and 21; Ap. 5, 5" (Schuster Holzammer). See note 1 Cor. 15, 26. Ignatius of Antioch seems to refer to these saints when he says: "How could we live outside of him, whom even the prophets, his disciples in spirit, waited as his teacher. That is why he, after his coming—justly awaited by them— raised them from the dead" (Letter to the Magnesiums 9).

Fifth Decade

The Sharp Spear Pierces His Side and Rips His Heart in Half.

"[43]And our Lord said to Moyses and Aaron: *This is the religion of the Phase:* No alien shall eat of it. [44]And every bought servant shall be circumcised, and so shall eat. [45]The stranger and the hireling shall not eat thereof. [46][515] In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof. [47]All the assembly of the children of Israel shall make it." Ex 12:43-47.

"5[7755] But he was wounded for our iniquities, he was broken for our sins: the discipline of our peace upon him, and with the wail of his stripe we are healed." Is 53:5.

"[24]And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lake of the lions, themselves, and their children, and their wives: and they came not to the pavement of the lake, till the lions caught them, & brake all their bones in pieces." Dn 6:24.

"[9]And it shall be in that day: I will seek to destroy all Nations, that come against Jerusalem. [10][9849] And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, & of prayers: and they shall look toward me, whom they pierced: and they shall lament him with lamentation as it were upon an only begotten, and they shall sorrow upon him, as the manner is to be sorrowful in the death of the first begotten. [11][9850] In that day shall be great lamentation in Jerusalem, as the lamentation of Adadremmon in the field of Mageddon." Zc 12:9-11.

"[34]And Simeon blessed them, and said to MARY his mother: *Behold this is set unto the ruin, and unto the resurrection of many in Israel, & for a sign which shall be contradicted*[10437]*,* [35]*and thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed*[10438]." Lk 2:34-35.

"[31]The Jews therefore *(because it was the Parasceve)* that the bodies might not remain upon the cross on the Sabboth *(for that was a great Sabboth day)* they desired Pilate that their legs might be broken, and they might be taken away.

[32]The soldiers therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him. [33]But after they were come to JESUS, when they saw that he was dead, they did not break his legs, [34]but one of the soldiers with a spear opened his side, & incontinent there came forth blood and water.

[35]And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe[11080]. [36]For these things were done that the scripture might be fulfilled: You shall not break a bone of him[11081]. [37]And again another scripture saith: They shall look on him whom they pierced[11082]." Jn 19:31-37.

"*As everyone was going away,* a man came and drove a lance into his side with such force that it almost went out the other side. When the spear was withdrawn, its point appeared red with blood. And it seemed to me as if my own heart had been pierced when I saw my beloved Son's heart pierced." Rev. To Saint Bridget b. 1 ch. 10.

"*When I saw the lance,* the nails, the whips, and the other instruments of suffering ready, I still went on to suffer with joy." Rev. To Saint Bridget b. 1 ch. 11.

"*He is like a man closed in among the wicked and harshly held captive.* When he speaks the truth, they throw stones at his mouth. When he does something good, they thrust a spear into his breast. *Alas, my friends and saints, how can I endure such people and how long shall I put up with such contempt?*" Rev. To Saint Bridget b. 1 ch. 41.

"*Second,* how his heart was pierced so bitterly and mercilessly that the man speared it until the lance hit a rib, and both parts of the heart were on the lance." Rev. To Saint Bridget b. 2 ch. 21.

"*His heart was sundered by the point of a spear.* He won souls by suffering greatly. He who now dwells in glory stretches out his arms to men, but few there are who bring him his bride. Consequently, a friend of God should spare neither life nor possessions in helping others while he helps himself by bringing them to my Son." Rev. To Saint Bridget b. 3 ch. 13.

"Agnes speaks: "*Daughter, stand firm* and do not relapse, for a serpent lies at your heels ready to bite. Yet, do not rush unduly ahead either, for the tip of a sharp lance is in front of you, and if you advance at the wrong speed, you will be wounded. What does a relapse mean if not letting trials lead to regrets about having taken on a more austere and wholesome way of life and to a desire of returning to old habits and delighting the mind with dirty thoughts? Such thoughts, even if they give some pleasure to the mind, only obscure every good thing and by degrees lead away from all goodness.

Nor should you rush unduly ahead, that is, punish yourself beyond your strength or imitate the good works of others beyond your capacity. God has ordained from eternity that heaven should be opened to sinners through works of love and humility, yet by preserving moderation and discretion in every way.

Now, then, the envious devil persuades the imperfect man to fast beyond his strength, to promise to do unaccustomed things that he cannot manage, to desire to imitate more perfect models without considering his own strengths and weaknesses. The devil does this either in order that, when the man's strength fails him, he should continue with his badly begun vows out of human embarrassment rather than for the sake of God, or in order that he should quickly give up the struggle because of his indiscretion and weakness." Rev. To Saint Bridget b. 4 ch. 20.

"*A little later, after his side had been opened,* the lance was pulled out with blood that was brown in color showing on its tip, which meant that the lance had pierced his heart. That penetrating lance was also felt going through my own heart, and it is a wonder that my heart did not burst." Rev. To Saint Bridget b. 4 ch. 70.

"*red the lance.* I redeemed my captive people in order to win their love." Rev. To Saint Bridget b. 4 ch. 133.

"A great host was seen standing before God who spoke to it, saying: "*The soul of this man does not belong to me!* He felt no more compassion for the wounds in my side and heart than for the shattered shield of his enemy." Rev. To Saint Bridget b. 6 ch. 28.

"*O daughter, you need not worry about the victory of your spiritual friend*. God's soldier and friend won a fine victory over God's enemy. The enemy was running incautiously behind him with the intention of wounding him by leading him into anger against the thieves who had robbed him. He, however, rushed right up against the enemy's spear and shattered it. He impaled him on his own spear in this way: when they had taken away everything from him, without any agitation or anger, he said: '*Friends, if you want anything to drink, there is still some wine in the wineskin.*'

He impaled the enemy with a Second spear in this way: as they were taking his cloak, he offered them his shirt without any impatience.

He impaled him with a Third spear in this way: when they had withdrawn, and he was left behind naked, he thanked God for his troubles, full of joy, and prayed for the offenders with charity. He went on his way again, not at all ashamed of his nakedness, and all our company rejoiced together with him in his victory." Rev. To Saint Bridget b. 9 ch. 71.

"The Virgin knew that when he breathed his last on the cross, a sharp lance would pierce his side and penetrate his heart. Hence, of all mothers she was the happiest, when she saw God's Son born of her body, knowing him to be truly God and truly man, mortal in his human nature, eternally immortal in his divine nature. Yet she was also the most sorrowful of mothers, because of her foreknowledge of his most painful sufferings." Rev. To Saint Bridget b. 11 ch. 17.

"Honor be to you my Lord Jesus Christ because your side opened so that the heart in your breast might be pierced. Nor did you want your dead body to be taken from the cross until leave was granted." Rev. To Saint Bridget b. 12 ch. 2.

● ● For Family and Friends, Members of the Parish and Neighbors.

[515] 46. The order given by the Lord not to break the bones completes the symbolism of the Paschal Lamb as a figure of Jesus Christ, to whom no bones were broken (John 19, 31-37). See numbers 9, 12; Psalm 33, 21.

[7755] 5. "He is not only Jesus and health with his doctrine, teaching us the healthy way, and declaring us the bad and dangerous, but also with the example of his life and his works he does the same thing; And not only with the example of them moves us to good and incites us and guides us, but with the healthy virtue that comes out of them, that communicates it to us, enlivens us and wakes us up and purges us and heals us" (Fray Luis de Leon, names of Christ).

[9849] 10. The salvation of his city and country impels the saved to convert and apologize for a crime they have committed. The penance and grief that they suffer for it is the fruit of the Spirit of grace and prayer, that is, the work of God (cf. Ezekiel 11, 19; 36, 26; Joel 2, 28-29; 30, 13 and note). Full of shame they will recognize who they pierced and they will mourn in all the families. It is undoubtedly here the Good Shepherd of chapter 11, who, rejected by the Gray, ungrateful, broke the two crooks, because he could no longer be his shepherd as his soul longed for. Saint John cites this text in his Gospel (19, 37), showing in an unequivocal way that it is a prophecy of the Passion of Christ and the future conversion of the children of Israel, who gave him to the crucifixion although they were not the material executors of it (cf. Matthew 27, 27 and note). In Revelation 1, 7 an expression similar to that of this prophecy is used, and the New Testament confirms in many passages the announcement of the conversion of Israel (cf. Matthew 23, 39; numbers 11, 11-32; II Corinthians 3, 16, etc.)

[9850] 11 ff. All that follows until the end of the chapter are images of a mourn never seen before. In the battle of Megiddo, King Josiah died (608 BC). See IV Kings 23, 29 and note; II Paralipomenos 35, 22-25. The mourning for that pious king was the most intense that the history of Judah knows. That is why it is taken here as an example and image of the mourning they will do for the pierced. That place refers to the Apocalypse the great final battle of Armageddon (which means: Megiddo Mountain). Cf. Revelation 16, 16; 17, 14; 19, 19. Hadad Remmón: Village located near Megiddo. According to some exhibitors, it would be a matter of another way of manifesting mourning. Just as the pagan women mourned the death of the god Tammuz (or Hadad-Remmon), in the same way mourning will be done in Israel for the death of the pierced. The prophet then describes (verse 12-14) the universality of mourning, taking as examples two main families: the royal family of David on the Nathan line, and the Leví's priestly family, represented by the Semeí line. Women are expressly mentioned, since their participation in the mourning was of special importance.

[10437] 34. Contradiction: It is the great mystery of the entire Gospel. See how this mystery acts, in Mt. 13, 5-7. Cf. 7, 23 and note.

[10438] 35. By the prophecy of Simeon, the presentiment of an infinitely painful mystery in the life of his Son is awakened in the soul of Mary. Until then she had heard only the words of Gabriel who announced to him the throne of his Father David (1, 32). Simeon confirms them in v. 32, but introduces a sword—the rejection of the Messiah for Israel (v. 34)—whose immense tragedy will know Mary at the foot of the cross. Cf. Jn. 19, 25 and note.

[11080] 35. The one who saw him: Jn. (21, 24; 1 Jn. 1, 1-3).

[11081] 36. See Ex. 12, 46; Nm. 9, 12; Ps. 33, 21.

[11082] 37. Refer to a prophecy that announces the final conversion of Israel and that says: "And I will pour out the spirit of grace and prayer on the house of David and the inhabitants of Jerusalem, and they will put their eyes on me who pierced, and they will mourn the one who wounded as an only child is cried, and they will mourn but he is done by a firstborn" (Za. 12, 10). Cf. Rev. 1, 7.

Fifth Decade

The Body of Jesus is Taken from the Cross, and is Placed in the Sepulcher.

"[1]AND Sara lived an hundred twenty seven years. [2]And she died in the city of Arbee which is Hebron, in the land of Chanaan: And Abraham came to mourn and weep for her.

[3][201] And after that he was risen up from the funeral obsequies, he spake to the children of Heth, saying: [4][202] *I am a stranger and pilgrim among you: give me the right of a sepulchre with you, that I may bury my dead.*

[5]The children of Heth answered, saying: [6]*My lord hear us, thou art a prince of God among us: in our principal sepulchres bury thou thy dead: and no man can let thee but that in his own monument thou mayest bury thy dead.*

[7]Abraham rose up and adored the people of the land, to wit the children of Heth; [8]and he said to them: *If it please your soul that I bury my dead, hear me, and be intercessors for me to Ephron the son of Seor:* [9][203] *that he give me the double cave, which he hath in the uttermost part of his field: for money to the worth therefore let him deliver it to me before you for possession of a sepulchre.*

[10]And Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying: [11]*No, it shall not be so, my lord, but thou rather hearken to that which I do say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead.*

[12]Abraham adored before the people of the land. [13]And he spoke to Ephron, his people standing round about: *I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it.*

[14]And Ephron answered: [15]*My lord hear me. The ground which thou desirest is worth four hundred sicles of silver: this is the price between me and thee: but how much is this? Bury thy dead.*

[16]Which when Abraham had heard, he weighed the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money.

[17]And the field that before time was Ephron's, wherein was the double cave, looking towards Mambre, as well it, as the cave, and all the trees thereof in all the limits thereof round about, [18][204] was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

[19][205] And so Abraham buried Sara his wife in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan. [20]And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, of the Children of Heth." Gn 23:1-20.

"[38][366] But he said: *My son shall not go down with you: his brother is dead, and he alone is remaining: if any adversity shall chance to him in the land to the which you go, you shall bring down my hoar hairs with sorrow unto hell.*" Gn 42:38.

"[29](...) *Not to bury me in Aegypt:* [30]*but I will sleep with my fathers, and take me away out of this land, & bury me in the sepulchre of my ancestors.* To whom Joseph answered: *I will do that thou hast commanded.* [31][400] And he said: *Swear then to me.* Who swearing, Israel adored God, turning to the bed's head." Gn 47:29-31.

"[16]If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or grave, he shall be unclean seven days." Nm 19:16.

"[5][1428] And Moyses the servant of our Lord died there, in the land of Moab, our Lord commanding it: [6]and he buried him in the valley of the Land of Moab against Phogor: and no man hath known his sepulche until this present day." Dt 34:5-6.

"[6]Our Lord mortifieth and quickeneth, bringeth down to hell and fetcheth back again. [7][1784] Our Lord maketh poor and enricheth, humbleth and lifteth up.

[8][1785] He raiseth the needy man from the dust, and from the dung he lifteth up the poor: that he may sit with Princes, and hold the throne of glory. For the poles of the earth are our Lord's, and upon them he hath set the world." 1 Kgs 2:6-8.

"[12]And David went, and took the bones of Saul, and the bones of Jonathas his son from the men of Jabes Galaad, who had stolen them out of the street of Bethsan, in the which the Philisthiims hanged them when they had killed Saul in Gelboe. [13]And he carried thence the bones of Saul, and the bones of Jonathas his son: and gathering the bones of them that were crucified, [14][2167] they buried them with the bones of Saul and of Jonathas his son in the Land of Benjamin, in the side, in the sepulche of Cis his father: and they did all things that the king had commanded, and God was made propitious again to the land after these things." 2 Kgs 21:12-14.

"[20][2515] Eliseus therefore died, and they buried him. And the rovers of Moab came into the land the same year. [21]And certain persons burying a man, saw the rovers, & threw the body in the sepulche of Eliseus.

Which when it had touched the bones of Eliseus, the man revived & stood upon his feet." 4 Kgs 13:20-21.

"4 [2599] And the king willed Helcias the high priest, and the priests of the second order, and all the porters that they should cast out of the temple of our Lord all the vessels that had been made to Baal, and in the grove, and to all the host of heaven: & he burnt them without Jerusalem in the Valley cedron, and carried the dust of them into Bethel.

5 [2600] And he destroyed the Soothsayers, which the kings of Juda had appointed to sacrifice in the excelses in the cities of Juda, and round about Jerusalem: and them that burnt incense to Baal, and to the Sun, and to the Moon, and to the twelve signs, and to all the host of heaven. 6 [2601] And he caused the grove to be carried forth out of the house of our Lord without Jerusalem in the Valley cedron, and he burnt it there, and brought it into dust, and threw it upon the sepulches of the common people.

7 [2602] He destroyed also the little houses of the effeminates, which were in the house of our Lord, for the which the women wove as it were little houses of the grove.

8 [2603] And he gathered together all the priests of the cities of Juda: and he contaminated the excelses, where the priests did sacrifice from Gaba unto Bersabee: and he destroyed the altars of the gates in the entrance of the door of Josue chief of the city, which was on the left hand of the gate of the city.

9Howbeit the priests of the excelses went not up to the altar of our Lord in Jerusalem: but only they did eat azymes in the midst of their brethen. 10 [2604] He contaminated also Topheth, which is in the Valley of the son of Ennom: that no man should consecrate his son or daughter by fire to Moloch.

11 [2605] He took away also the horses, which the kings of Juda had given to the sun, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Pharurim: and the chariots of the sun he burnt with fire. 12The altars also that were upon the roofs of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of our Lord, the king destroyed: and he ran from thence, and sprinkled the ashes of them into the Torrent cedron.

13 [2606] The excelses also that were in Jerusalem, on the right side of the Mount of offence, which Salomon the king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the king destroyed. 14And he brake in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.

15Moreover the altar also, that was in Bethel, and the excelse, which Jeroboam the son of Nabat had made, who made Israel to sin: and that altar, and excelse he destroyed, and burnt, and brake into powder, and the grove also he burnt. 16 [2607] And Josias turning, saw there sepulches, that were in the mount: and he sent & took the bones out of the sepulches, and burnt them upon the altar, & polluted it according to the word of our Lord, which the man of God spake, who had foretold these things. 17And he said: *What title is that, which I see?* And the citizens of that city answered: *It is the sepulchre of the man of God, which came from Juda, and foretold these things which thou hast done upon the altar of Bethel.*

18And he said: *Let him alone, let no man move his bones.* And his bones remained untouched with the bones of the Prophet, that came out of Samaria.

19 [2608] Moreover all the temples of the excelses, which were in the cities of Samaria, which the kings of Israel had made to provoke our Lord, Josias took away: and he did to them according to all the works, which he had done in Bethel. 20And he slew all the Priests of the excelses, that were there upon the altars: and he burnt men's bones upon them: and turned into Jerusalem.

21 [2609] And he commanded all the people, saying: *Make a Phase to our Lord your God, according as it is written in the Book of this covenant.* 22For there was not such a Phase made from the days of the Judges, which judged Israel, and of all the days of the kings of Israel, and of the kings of Juda. 23as in the eighteenth year of king Josias this Phase was made to our Lord in Jerusalem.

24 [2610] Yea and the Pythons, and Soothsayers, and the images of idols, and the filths, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might establish the words of the law, that were written in the Book, which Helcias the Priest found in the temple of our Lord." 4 Kgs 23:4-24.

"18 [3220] Set thy bread, and thy wine upon the burial of a just man, and do not eat and drink thereof with sinners." Tb 4:18.

"1 [3267] AND Tobias the elder opening his mouth, blessed our Lord, and said: *Thou art great Lord for ever, and thy Kingdom world without end: 2because thou scourgest, and savest: leadest down to hell, and bringest back again: and there is none that may escape thy hand.*

3*Confess to our Lord ye children of Israel, and in the sight of the Gentiles praise him:* 4 [3268] *because he hath therefore dispersed you among the gentiles, which know not him, that you may declare his marvelous works, and make them know, that there is no other God omnipotent besides him.*

5 [3269] *He hath chastised us for our iniquities: and he will save us for his mercy.*" Tb 13:1-5.

"19And Jonathas and Simon took Judas their brother, and buried him in the sepulche of their fathers in the city Modin. 20And all the people of Israel lamented him with great lamentation, and they mourned many days, 21 [3556] and said: *How is the mighty fallen, that saved the people of Israel!*

22 [3557] And the rest of the words of Judas' battles, and of the valiant acts that he did, and of his greatness are not described: for they were exceeding many." 1 Macc 9:19-22.

"1 [3984] MY spirit shall be extenuated, my days shall be shortened, and the grave only remaineth for me. 2I have not sinned, and mine eye abideth in bitterness." Jb 17:1-2.

"9 [4309] For this thing my heart hath been glad, and my tongue hath rejoiced: moreover also my flesh shall rest in hope. 10 [4310] Because thou wilt not leave my soul in hell: neither wilt give thy holy one to see corruption. Thou [4311] hast made the ways of life known to me, thou shalt make me full of joy with thy countenance: delectations on thy right hand, even to the end." Ps 15(16):9-10.

"5The sorrows of death have compassed me: and torrents of iniquity have troubled me. 6The sorrows of hell have compassed me: the snares of death have prevented me. 7In my tribulation I have invocated our Lord, and have cried to my God: And he hath heard my voice from his holy temple: and my cry in his sight, hath entered into his ears." Ps 17(18):5-7.

"5I am accounted with them that descend into the lake. I am become as a man without help, 6 [5032] free among the dead, as the wounded sleeping in the sepulches, of whom thou art mindful no more: and they are cast off from thy hand. 7They have put me in the lower lake: in the dark places, and in the shadow of death.

8 [5033] Thy fury is confirmed upon me: and all thy waves thou hast brought in upon me. 9 [5034] Thou hast made my familiars far from me: they have put me abomination to themselves. I was delivered and came not forth" Ps 87(88):5-9.

"12Therefore prophesy, and thou shalt say to them: Thus saith our Lord God: *Behold I will open your graves, and will bring you out of your sepulchres o my people: and will bring you into the land of Israel* 13*And you shall know that I am the Lord, when I shall have opened your sepulchres, & shall have brought you out of your graves o my people:* 14 [8923] *and shall have given my spirit in you, & you shall live, & I shall make you rest upon your ground: & you shall know that I, the Lord have spoken & done it, saith our Lord God.*" Ezk 37:12-14.

"27*Woe to you Scribes and Pharisees, Hypocrites: because you are like to whited sepulchres, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness* [10153]. 28*So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.*

29*Woe to you Scribes and Pharisees, Hypocrites: because you build the Prophets' sepulchres, and garnish the monuments of just men,* 30*and say: If we had been in our fathers' days, we had not been their fellows in the blood of the Prophets.* 31*Therefore you are a testimony to your own selves, that you are the sons of them that killed the Prophets.* 32*And fill you up the measure of your fathers.*

33*You serpents, viper's broods, how will you flee from the judgement of Hell?* 34*Therefore behold I send unto you Prophets, and wise men, and Scribes, and of them you shall kill & crucify, and of them you shall scourge in your Synagogues, and persecute from city into city:* 35*that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias* [10154] *the son of Barachias, whom you murdered between the temple & the altar.* 36*Amen I say to you, all these things shall come upon this generation.*" Mt 23:27-36.

"25*Amen, amen I say to you, that the hour cometh, and now it is when the dead shall hear the voice of the Son of God, and they that have heard, shall live* [10810].

26*For as the Father hath life in himself; so he hath given to the Son also to have life in himself:* 27*and he hath given him power to do judgement also because he is the Son of man.*

28*Marvel not at this, because the hour cometh wherein all that are in the graves, shall hear his voice,* 29*and they that have done good things, shall come forth into the resurrection of life: but they that have done evil into the resurrection of judgement.*" Jn 5:25-29.

"11These things he said; and after this he saith to them: *Lazarus our friend sleepeth; but I go that I may raise him from sleep.* 12His Disciples therefore said: *Lord, if he sleep, he shall be safe.* 13But JESUS spake of his death; & they thought that he spake of the sleeping of sleep.

14Then therefore JESUS said to them plainly: *Lazarus is dead;* 15*and I am glad for your sake, that you may believe, because I was not there: but let us go to him.* 16Thomas there-

fore, who is called Didymus, said to his condisciples: *Let us also go, to die with him*[10931].

17JESUS therefore came, and found him now having been four days in the grave. 18*(And Bethania was nigh to Jerusalem about fifteen furlongs*[10932].*)* 19And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. 20Martha therefore when she heard that JESUS was come, went to meet him; but Mary sat at home. 21Martha therefore said to JESUS: *Lord if thou hadst been here, my brother had not died.* 22*But now also I know that what things soever thou shalt ask of God, God will give thee*[10933].

23JESUS saith to her: *Thy brother shall rise again*. 24Martha saith to him: *I know that he shall rise again in the resurrection, in the last day*[10934]. 25JESUS saith to her: *I am the resurrection and the life; he that believeth in me, although he be dead, shall live*[10935]. 26*And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?* 27She saith to him: *Yea Lord, I have believed that thou art CHRIST the Son of God that art come into this world*[10936].

28And when she had said these things, she went, and called Mary her sister secretly[10937], saying: *The Master is come, & calleth thee*. 29She, when she heard, riseth quickly & cometh to him. 30For JESUS was not yet come into the town: but he was yet in that place where Martha had met him.

31The Jews therefore that were with her in the house and did comfort her, when they saw Mary that she rose quickly and went forth, followed her, saying: *That she goeth to the grave, to weep there*.

32Mary therefore when she was come where JESUS was, seeing him, fell at his feet, and saith to him: *Lord, if thou hadst been here, my brother had not died*.

33JESUS therefore when he saw her, weeping, and the Jews that were come with her, weeping, he groaned in spirit, and troubled himself, 34and said: *Where have you laid him?* They say to him: *Lord, come and see*. 35And JESUS wept[10938]. 36The Jews therefore said: *Behold how he loved him*. 37But certain of them said: *Could not he that opened the eyes of the blind man, make that this man should not die?*

38JESUS therefore again groaning in him self, cometh to the grave: and it was a cave; and a stone was laid over it. 39JESUS saith: *Take away the stone*. Martha the sister of him that was dead, said to him: *Lord, now he stinketh, for he is now of four days*. 40JESUS saith to her: *Did not I say to thee, that if thou believe, thou shalt see the glory of God?*

41They took therefore the stone away. And JESUS lifting his eyes upward, said: *Father, I give thee thanks that thou hast heard me.* 42*And I did know that thou doest always hear me, but for the people that standeth about, have I said it, that they may believe that thou hast sent me*. 43When he had said these things, he cried with a loud voice: *Lazarus, come forth*.

44And forthwith he came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin. JESUS said to them: *Loose him, and let him go*[10939]." Jn 11:11-44.

"48And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49And all his acquaintance stood a far off[10724], and the women that had followed him from Galilee, seeing these things." Lk 23:48-49.

"42And when evening was now come *(because it was the Parasceve*[10398]*, which is the Sabboth-eve)* 43Came Joseph of Arimathaea a noble Senator, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of JESUS[10399].

44But Pilate marveled if he were now dead. And sending for the Centurion, asked him if he were now dead. 45And when he understood by the Centurion, he gave the body to Joseph" Mk 15:42-45.

"39Nicodemus also came, he that at the first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pounds. 40They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner is with the Jews to bury.

41And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42There therefore because of the Parasceve of the Jews, they laid JESUS, because the monument was hard by." Jn 19:39-42.

"59And Joseph taking the body, wrapt it in clean sindon[10216], 60& laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, & went his way.

61And there was there Mary Magdalene, & the other Mary, sitting over against the sepulchre.

62And the next day, which is after the Parasceve[10217], the chief Priests and the Pharisees came together to Pilate, 63saying: *Sir, we have remembered, that that seducer said yet living, After three days I will rise again*. 64*Command therefore the sepulchre to be kept until the third day; lest perhaps his Disciples come, and steal him, & say to the people, he is risen from the dead: and the last error shall be worse than the first*.

65Pilate said to them: *You have a guard: go, guard it as you know*. 66And they departing, made the sepulchre sure; sealing up the stone[10218], with watchmen." Mt 27:59-66.

"10[7358] In that day the root of Jesse, that standeth for a sign of peoples, him the nations shall beseech, and his sepulchre shall be glorious." Is 11:10.

"*Then he was taken down from the cross. I took his body on my lap;* it was like a leper's, all livid. His eyes were lifeless and full of blood, his mouth as cold as ice, his beard like twine, his face grown stiff. His hands had become so rigid that they could not be bent farther down than to about his naval. I had him on my knee just as he had been on the cross, like a man stiff in all his limbs.

After that they laid him in a clean linen and with my linen cloth I dried his wounds and his limbs and then closed his eyes and mouth, which had been opened when he died. Then they placed him in the sepulcher.

How I would rather have been placed in there alive with my Son, if it had been his will! These things done, dear John came and brought me to his house. *See, then, my daughter, what my Son has endured for you!*" Rev. To Saint Bridget b. 1 ch. 10.

"*We saw you suffer most bitterly and then be buried in a tomb.*" Rev. To Saint Bridget b. 1 ch. 45.

"*Third, reflect on how he was taken down from the cross!* The two men who took him down from the cross made use of three stepladders: one reached to his feet, the second just below his armpits and arms, the third to the middle of his body.

The first man got up and held him by the middle.

The second, getting up on another ladder, first pulled a nail out of one arm, then moved the ladder and pulled the nail from the other hand. The nails extended through the crossbeam.

The man who had been holding up the weight of the body then went down as slowly and carefully as he could, while the other man got up on the stepladder that went to the feet and pulled out the nails from the feet.

When he was lowered to the ground, one of them held the body by the head and the other by the feet. I, his mother, held him about the waist. And so the three of us carried him to a rock that I had covered with a clean sheet and in that we wrapped his body.

I did not sew the sheet together, because I knew that he would not decay in the grave.

After that came Mary Magdalene and the other holy women. Angels, too, as many as the atoms of the sun, were there, showing their allegiance to their Creator. None can tell what sorrow I had at the time. I was like a woman giving birth who shakes in every limb of her body after delivery.

Although she can scarcely breathe due to the pain, still she rejoices inwardly as much as she can because she knows that the child she has given birth to will never return to the same painful ordeal he has just left. In the same way, although no sorrow could compare with my sorrow over the death of my Son, still I rejoiced in my soul because I knew my Son would no longer die but would live forever.

Thus my sorrow was mixed with a measure of joy. I can truly say that there were two hearts in the one grave where my Son was buried. Is it not said: 'Where your treasure is, there is your heart as well'? Likewise, my heart and mind were constantly going to my Son's grave." Rev. To Saint Bridget b. 2 ch. 21.

"While the bride was praying for an old priest, a friend of hers, who had been a most excellent and virtuous hermit but who had already departed from this life and lay now in an open coffin in the church before being buried, the Virgin Mary appeared to her and said: "*Listen, my daughter,* and know that the soul of this hermit and friend of yours would have entered into heaven as soon as his soul had left the body, if he had possessed a perfect desire at his death of coming into the presence and sight of God.

As it is, he will now be held in the purgatory of longing, where there is no pain other than the sole longing of coming to God. Know, too, that, before his body enters the earth, his soul will be brought into glory." Rev. To Saint Bridget b. 4 ch. 127.

"*Thirdly, he resembles those who guarded my grave.* They armed themselves and surrounded my grave with guards in case I should rise again. They said: '*Let us stay on careful guard against his rising again, so we do not have to serve him.*'

That is what this soul did. He armed himself in the hardness of sin; he was on his guard against the grave, that is, against the company of my chosen ones in whom I rest; he made sure not to let my words or their warnings get into him, thinking to himself: '*I will keep away from them so that I do no hear their words or am goaded by any divine thoughts into giving up the pleasures I have already undertaken, so that I do not hear anything unpleasant to my own will and desires.*'

Accordingly, he withdrew himself with wicked intent from the people with whom he should have associated himself with charity." Rev. To Saint Bridget b. 6 ch. 28.

"*Fourth, there was the sorrow in my touch.* When, with others' help, I took my Son down from the cross and wrapped him in a cloth and laid him in the tomb, the sorrow within me grew so great that my hands and feet scarcely had the strength to keep me standing.

O how I longed to be buried then and there along with my Son! Fifth, I suffered from such an intense yearning to come to my Son after he had ascended to heaven, that my sorrow was further increased by the long wait I had on earth after his ascension." Rev. To Saint Bridget b. 6 ch. 57.

"The Mother speaks: "*Some years had elapsed* after my Son's ascension when one day I was very much filled with the anxious desire of coming to him. And then I saw a shining angel like the one I had seen before, and he said to me: '*Your Son, our Lord and God, has sent me to announce to you that the time has come for you to come to him in body to receive the crown prepared for you.*'

I answered him: '*Do you know the day and the hour at which I am to depart from this world?*' The angel replied: '*Your friends will come and bury your body.*'

At that the angel disappeared, and I prepared myself for departure, going around, as was my habit, to visit the places in which my Son had suffered." Rev. To Saint Bridget b. 6 ch. 62.

"When I was in the Valley of Jehosaphat, praying at the tomb of the glorious Virgin, the Virgin herself appeared to me, shining with great splendor. She said: "*Hear me, my daughter!* After my Son's ascension into heaven, I lived on earth for fifteen years and then for as much more time as there is between the feast of his ascension and that of my death. I lay dead in this tomb for fifteen days. Then I was assumed into heaven, with untold honor and joy.

The clothes I had on at my burial remained in this tomb, but I was then dressed in the same kind of clothes as my Son and my Lord Jesus Christ now wears. Know that there is no human body in heaven apart from the body of my glorious Son and my own body.

Go back now to Christian territory. Always keep on improving your lives, and live with the greatest care and attention as long as you live, now that you have visited the holy places where my Son and I physically lived, died and were buried." Rev. To Saint Bridget b. 7 ch. 26.

"*I am* he who was sent with him who sent me to the womb of the Virgin and took on flesh and was born. But for what purpose? Surely in order that I might manifest the faith in words and deeds. Then I died in order to open up heaven. Buried, I rose again, and I will return as judge." Rev. To Saint Bridget b. 9 ch. 51.

"*But you may wonder* why your sickness lingers so long and consumes your strength and physical constitution. My answer is that my Son and I love you. Do you not recall that my Son told you in Jerusalem that your sins were forgiven when you entered the Holy Church of his sepulcher, just as when you were baptized?

However, I did not say that you would not have to suffer anything while you lived in the world. It is God's will that human love should correspond to God's love and that negligences in the past should be washed away by patiently enduring sickness." Rev. To Saint Bridget b. 9 ch. 67.

"Her dead Son was taken down from the cross, wrapped in a burial shroud and laid in a grave like other corpses. Then everyone went away from him and few believed that he would rise again. Then, too, the sting of sorrow left the Mother's heart and consoling joy softly began to reawaken within her. She knew that her Son's trials were completely at an end and that, with his divine and human natures, he would rise again to eternal glory on the third day and that, from then on, he would and could suffer no more." Rev. To Saint Bridget b. 11 ch. 18.

"The third day, that of his resurrection, found his disciples hesitant, the women anxiously seeking his body in the tomb, and the apostles themselves greatly distressed in their hearts and locking themselves inside in their fear. Although the bible does not mention her saying anything at this time, there can be no doubt that she bore witness that God's Son had risen in body for eternal glory and that death no longer had any power over him.

Although the bible also says that Mary Magdalene and the apostles were the first witnesses of the resurrection, there can be no doubt that his worthy mother had certain knowledge of it before they did and that she had seen him alive and risen from the dead before they did. Therefore she humbly joined in their praise with overflowing joy in her heart." Rev. To Saint Bridget b. 11 ch. 19.

"Honor be to you my Virgin, St. Mary, who in maternal love and weighed down by heartfelt sorrow departed from your son's grave and were led by his followers to the house of John the Evangelist; and that was your comfort and solace that you were certain of his resurrection." Rev. To Saint Bridget b. 12 ch. 1.

"Glory be to you my Lord Jesus because your friends took your dead body from the cross and wrapped it all bloody in cloths and laid it in earth, where it was guarded by the knights and servants of Pilate." Rev. To Saint Bridget b. 12 ch. 2.

● ● For the Conversion of Those who profess us badly, the Will of God to be Fulfilled, in Heaven and on Earth, and not ours.

[201] 3. The sons of Het, are the Etheusians or Hittites, a non-Semitic people, from Asia Minor, who had conquered part of Palestine and whose remains still lived in the time of David. The Heteo Uriah, p. e.g., he was captain of David's army.

[202] 4. Despite living in Canaan for a long time, Abraham had acquired nothing in that country that God had promised him (see 13, 14-15); On the contrary, he had to pay a huge sum for the acquisition of a cave to bury Sara (v. 16). Saint Paul explains this mystery in Hebrews 11, 9-10. "Abraham, Saint Irenaeus comments, did not receive his inheritance in that land, not even a span, but he was always in it pilgrim and foreigner. And when Sarah died, his wife, voluntarily wanting to give him place to bury her, did not want to receive him, but bought a monument to Ephron, son of Lord Heteo, for four hundred shekels of silver, preferring to stick to the promise of God and not wanting to appear as he received from men what was promised by God".

[203] 9. Macpelá: the Vulgate pours: double cave, since this is the meaning of the name. It was customary to bury the dead in natural or artificial caves, dug horizontally on the rock slope. The interior was ordinarily vaulted, and sometimes held by columns. The bodies were not always placed in the niches of the side walls, but in pits dug into the ground and, later, sometimes in sarcophagi. The entrance was narrow and closed by a stone.

18. The formalities of the purchase of the field and even the compliments made by the seller and the buyer, correspond exactly to the oriental customs, attested by other documents and observed in part even today, the price of ₪400 shekels of silver is equivalent to±$1,500 Argentine pesos (1 old shekel is approximately equivalent to 12g of silver, between 10.52g and 13g depending on the period, which at a modern price -$0.93 USD, April 2024- ₪400 silver shekels would be about ±$4,464.00 USD, considering inflation -$1 USD = ₪3.7612 ILs would be about ±₪16,789.9968 ILS just to get an idea), it adds extraordinarily great for that time (it would otherwise be if we analyzed that ₪1.00 Ancient Shekel was equivalent to 3 denarii, and 1 denarius was the salary of a day, Ap. 6:6, per therefore ₪400.00 would be 1200 days of work or 3.2 years without rest).

[205] 19. "In front of Mamré". The Macpelá cave is located within the current city of Hebron. Mamré is 3 kilometers north, on a hill that today is called Ramet el Chalil. On the tomb where the mortal remains of Sara were buried, and later those of Abraham, Isaac and Rebekah, Jacob and Lia, the empress Elena erected a church, which, restored by the Crusaders, was transformed into Mosque for the Mohammedan conquerors. Entry into this sanctuary is strictly prohibited to all Christians. See 13, 18 and note.

[366] 38. The only one: from his mother Raquel.

[400] 31. He prostrated himself on the head of his bed: to worship God in thanksgiving, as David did at the end of his life (III Kings 1, 47). The Greek version of the seventies, and Saint Paul (Hebrews 11, 21) bring another text, whose meaning is that Jacob complied with the lordship of Joseph, and in him, as a figure, the royalty of Christ.

[1428] 5 s. The death of Moses, and his burial by God himself, is "one of the historical mysteries that the Old Testament has left us, similar to the disappearance of Enoch and the kidnapping of Elijah in the chariot of fire" (Nacar-Colunga). According to Saint Judas there was an altercation between Saint Michael and Satan by the body of Moses (Judas verse 9). Some parents believe that Moses did not die, and that is why he was able to attend, together with Elijah, the transfiguration of Jesus (Matthew 17, 3). In such a case his burial by hand of God would mean his transfer. The ecclesiastic dedicates the great prophet to chapter 45, 1-6. Moses is a figure of Christ, since he was a mediator of the old covenant. He is also a prophet (Deuteronomy 18, 15; Acts of the Apostles 3, 22 s.), as intercessor (Exodus 17, 1 ss.; 32, 31 ff.; Hebrews. 7, 25; I John 2, 1 s.), as a leader (Deuteronomy 33, 5; Isaiah 55, 4; Hebrews 2, 10), as liberator (Exodus 3, 7 ss.; Acts of the Apostles 7, 25), as Master (Deuteronomy 33, 4; Isaiah 61, 1; Luke 4, 18), and as Christ was also rejected by Israel (Exodus 2, 11 ss.; Acts of the Apostles 7, 25; 28, 28). The rod of Moses represents the cross, an instrument of redemption and a sign of our salvation, and the miracles that the leader of the people of God worked in the desert, are figures of the Redeemer (for example the pure water of the rock, the bronze serpent). The Church venerates the Great Prophet and celebrates its feast on September 4. The Christian saints also commemorate many other patriarchal holy and Old Testament prophets.

[1784] 7. See Ecclesiastical 11, 10-23, where temporary businesses are also considered as the work of God and depend on him.

[1785] 8. See Psalm 112, 7 sec.; Ecclesiastical 10, 17.

[2167] 14. David rushes to do this work of mercy towards the executed. Cf. Tob. 12, 12.

[2515] 20. This is the last news we have of the life of the great prophet of Israel. Elisha is a figure of Jesus Christ in the multiplication of the loaves, in the healing of Naaman the leper, and particularly by the resurrection of the son of the Sunamite, and this other resurrection that is narrated here. In his heroic struggle for God's rights, Elisha is also a model of the priests of the New Covenant. His praise is made in Ecclesiasticus 48, 13 ss.

[2599] 4. Aschera, that is, Astarte, goddess of fertility. See III Kings 15, 13 and note. The Army of Heaven: The Astros. Cf. Exodus 20, 4. Bethel was the city desecrated by the golden calf and other abominations; Suitable place for the ashes of idols.

[2600] 5. The signs of the zodiac. Vulgate: The Twelve Signs.

[2601] 6. On the tombs of the plebs; as a sign of contempt. In the ancient East, any honest person had his tomb in his own field. Only the very poor were buried in a common cemetery, which was considered impure.

[2602] 7. Prostitutes: Vulgate: effeminate. Others translate: hierodules, dogs. See Deuteronomy 23, 17 s.; III Kings 14, 24 and note. Pavilions: Some pour: cloaks, veils, tunics. Vaccari suspects that there was some relationship between these "pavilions" and cultic prostitution.

[2603] 8. Satyrs (Vulgate: the gates), in Hebrew Seirim (cf. Leviticus 17, 7 and note), who according to popular belief had a figure of goats, and lived in the desert. From Gibeah: Before the, schism of the ten tribes it was said: From Dan to Beersheba. Gibeah was a few kilometers north of Jerusalem.

[2604] 10. Tóphet: An unclean place in the Valley of the Sons of Hinnom or Ge-Hinnom (Gehenna), south of Jerusalem, where the statue of Moloc was. Cf. 16, 3 s.; Leviticus 18, 21; Joshua 15, 8; Matthew 5, 22 and notes.

[2605] 11. ParVarim or ParVarim. Vulgate: Pharurim. Crampon: dependencies. They were the buildings attached to the temple (cf. I Paralipomenos 26, 18). The cult of the sun was the specialty of the Assyrians and Babylonians. "The sun god, according to the ancients' belief, is carried on a car above the sky. Maybe it's about metal votive offerings. However, it would not be strange if they were true horses, that they were kept in the proximity of the temple. In this case they would be destined to throw the car from the sun in the processions" (Landersdorfer).

[2606] 13. South of the Mount of Perdition. Vulgata: On the right side of the mount of the scandal, located south of the Mount of Olives. There were the temples that Solomon had erected for his pagan women. Cf. III Kings 11, 7. Hence its name, which has been preserved until today.

[2607] 16 ss. See III Kings 13, 1-32, where these events were announced, some 300 years before the birth of King Josiah.

[2608] 19. Despite having been conquered by the Assyrians (Chapter 17) whose kingdom was now in decline.

[2609] 21 ss. See more details in II Paralipomenos 35, 1-19.

[2610] 24. Terafim, tutelary gods, similar to those who in Rome were called "lares" and "penates". Cf. Genesis 31, 9 and note. Abominations: means the same as idols. As can be seen, all this purification of the cult is due to the reading of the holy book.

[3220] 18. These are the funeral banquets, accustomed among the Gentiles (Jeremiah 16, 7). The meaning is: Tobias must help and comfort the relatives of the dead, but without participating in pagan customs. Christians offer the deceased alms of prayer. See 2, 2 and note. Cf. Deuteronomy 26, 14 and note.

[3267] 1 ss. The prophetic inspiration, a characteristic feature of the peak figures of Israel, could not be missing in the semblance of Tobias. This song gives us an idea of the moral height that the Israelite prophets reached, when "they went back to the sphere of their personal experiences to sing the divine praises in the name of the whole nation and scrutinize the destinies reserved for it in the future of time messianic" (Prado).

[3268] 4. "Old Tobias explains here the meaning of our "exile", since all of us who live with Christ are similar to those who are exiled; And exile always means an infinity of suffering until reaching the heavenly homeland. We remain materially in the world although spiritually we are separated from it. We stay in the world even wearing a habit and living behind the walls of a convent. What distinguishes us from the world is the Spirit, the Spirit of Christ, the Spirit of Love" (Elpis).

[3269] 5. The mercy of God is limitless: "Praise the Lord because he is good and because his mercy is eternal" (Psalm 135, 1). This is the most repeated praise in all Scripture, where we see that no other praise is more pleasing to God than this one refers to his Father's heart. "What is sin before the mercy of God? a spider web that disappears forever at the breath of the wind" (St John Chrysostom). See James 5, 8; I Peter 4, 8.

[3556] 21. That the champion has perished: Echo of David's elegy on Jonathas (see II Kings 1, 19 ss). Rarely has Israel suffered such a great loss. Judas was for him not only a military chief, but the restorer of the nation, the father of the country.

[3557] 22. See analogous observation in John 21, 25 on the facts of N. S. Jesus Christ.

[3984] 1. Verses 1-3 and 11-15 are read in the office of deceased.

[4309] 9. will rest safely: in the hope of the resurrection (St. Augustine).

[4310] 10. Soul: means life, all man. Here is clearly the messianic character of this psalm. David does not speak for his own person, but on behalf of Jesus Christ, who predicts his resurrection (see Acts 2, 25 ff. and 13, 34 ff.).

[4311] 11. The delights of your right hand: Here it is no longer just the spiritual union with the husband, which the song presents as the embrace of his right hand (Song of Songs 2, 2; 8, 3 and notes); In a messianic sense, it alludes to the most holy humanity of Christ, sitting forever at the right hand of the Father and receiving the same glory that the Word eternally had within the Divine Trinity (cf. John 14, 10 ss.; 16, 16 and 28; 17, 21 ss.). There he is from his ascension until he comes to make our body similar to his (Acts 3, 20 s.; Philippians 3, 20 s.). And in the meantime he only thinks of praying for us (John 14, 16; Romans 8, 34; Hebrews 7, 25), for the glory he longs to give to the Father is to obtain for us the supreme good (John 17, 2 and note).

[5032] 6. Like the dead: No matter how loved, we leave them alone in the burial because we could do nothing with their bodies. For the same reason these are no longer for Yahweh the object of special providence as they were when they lived (I Peter 5, 7). Cf. Verse 11.

[5033] 8. These feelings and subsidiary complaints are very similar to those of Job, which the Church has chosen for the office of the deceased and that they are a very rich instrument of true piety. See Job 7, 16-21; 10, 1-12; 13, 22-28; 14, 1-6 and 13-16; 17, 1-3 and 11-15; 19, 29-27; 10, 18-22. Regarding the messianic sense, see Psalm 68, 5 and note.

[5034] 9. The estrangement of those who called themselves our friends is an inevitable disappointment for the one who suffers adversity and for the true follower of Christ. See verse 19; Psalm 68, 9 and note; The Kempis Book II, chapter 9: "The deprivation of all consolation".

[8923] 14. You will live: Fillion notes that it is not directly about the dogma of the resurrection of the flesh, but it is clear that such a dogma is here implicit because —he adds— "as a Protestant exeget says very well, that symbol could not have value but for those who were familiar with the idea expressed in it". Vacant thus comments on this mystery in the Dictionary of the Bible of Vigouroux: "Death in the prophets continues to be regarded as a punishment and an object of terror. All souls go down to the scheol, but not all of them have the same luck there; There are deeper parts in that prison, where the enemies of God are submerged (Isaiah 14, 15). The reign of the Messiah is announced in magnificent and comforting terms. God will come to his people. He will judge all nations. will bring salvation forever. No more imperfections or sufferings will be known. God will collect his servants, the children of Israel, from among the foreign peoples. He will restore Jerusalem; He will make a new alliance with Israel; He will put his spirit in Israel; It will fill you with goods for eternity. Hosea (6, 3), Isaiah (26, 19-21) and Ezekiel (37, 1-14), predict or describe the resurrection of the sons of Jacob that God will start from Scheol. Daniel (12, 1-3) announces the resurrection of the flesh and the eternal life of the saints on the day of salvation." And I will give you rest: St. Augustine, following other parents, points out this "Sabbatism" (Hebrews 4, 8 s.) saying: The people of Israel were to "sabatize" (Exodus 16, 30) resting after their days of work, and the same land every seven years (Exodus 23, 10; Leviticus 25, 1 ss.; Deuteronomy 15, 1 ss.) In memory of the seventh day when Yahweh rested after the Creation (Genesis 2, 2). This is how the Fathers also see God's plan for which "a thousand years are like a day" (Psalm 89, 4; II Peter 3, 8) and some note that two thousand years passed from Adam to Abraham, founder of Israel, and that two thousand years also life from that people chosen until the first coming of the Messiah; Therefore, they say, it is logical to think that another two thousand years pass "in the current dispensation of the Church" (Saint Bernard) until Israel returns to its God (cf. Song of Songs 3, 4 and note; Hosea 6, 3). As Schuster-Holzammer observes, this prophecy "will be fulfilled in all its breadth at the end of time", when there is only one shepherd and one flock. Cf. 34, 23 ss.; Romans 11, 25 s.; John 10, 16. Thus we see the importance that the Old Testament has for Christians, to which the mysteries of our religion, both past and future, are indissolubly linked ("Nova et Vetera" says Jesus in Matthew 13, 52), of whom Saint reminds us of Saint Peter who spoke and scrutinized the ancient prophets, and was revealed to them, not for them but for us (I Peter 1, 10-12). If an Argentine wants to know the history of his people many centuries ago, he has to know the history of Spain, without which his homeland would not exist. With much greater reason, a Christian needs to study the Old Testament, in which the New is hidden, according to the famous expression of Saint Augustine, who adds: "You must understand in such a way that the things that are read in the Old Testament know how to expose them in the light of the New".

[10153] 27. According to Jewish custom, the outer parts of the "tombs" were whitewashed every year, so that passers-by would know them and not contract legal impurity when touched. Cf. Act. 23, 3. In Lk. 11, 44 The figure is inverse. Cf. 7, 15 and note.

[10154] 35. This Zacharias cannot be identical with the prophet of the same name. S. Jerome believes that Jesus alludes to that Zechariah who was killed by Joash (2 Ch. 24, 21) and whose father was called Joiada.

[10810] 25. Cf. v. 28; 2 Tm. 4, 1 and note.

[10931] 16. The presumption of Thomas was to be unsuccessful, like that of Peter in 13, 37 s. See his lack of faith in 20, 25, and the objection with which he seems to rectify Jesus in 14, 5. Otherwise it was gratuitous to believe that the Lord would then die, given what he had just said in vv. 9 ss.

[10932] 18. About fifteen stadiums: more than two kilometers.

[10933] 22 ss. Martha's faith is poor, since he did not expect the miracle by virtue of Jesus himself. That is why the Lord said: "I am the resurrection and the life." Then Martha's faith grows so that he confesses: "You are the Christ, the Son of God" (v. 27).

[10934] 24. Jesus had undoubtedly taught them that mystery as in 6, 39, 40, 44 and 54.

[10935] 25 s. Cf. 6, 50. Read, says St. Paul in this regard (1 Cor. 15, 51-55 and 1 Thess. 4, 13-18).

[10936] 27. The one who comes: In Greek, Ho Erjomenos, present participle who literally translates the Hebrew formula: ha-ba, with which the Old Testament announces the Messiah to the coming King. This is how we see it in Mt. 11, 13 and 21, 9, in Lk. 7, 19 and in Jn. 6, 14, etc., applied as here in the sense of the one to come. In Mt. 23, 39 (see note), Jesus applies the same Greek word corresponding to the same Hebrew expression of Ps. 117, 26 that he quotes there, but this time in relation to his second coming. The same does the same in Mt. 16, 28; 26, 64; Mk. 13, 26; 14, 62, etc., announcing the first time his transfiguration, and all other times his parousia, and always using this word in the sense of future in which the Baptist had used it when announcing the first in Mt. 3, 11, where the Vulgate Translates it by: Venturos (coming). That is to say that although Jesus has already come, he is still the one who comes, that is, the one who is to come, because when he came they did not receive him (1, 11) and then he announced to the Jews that he would come again (cf. Hb. 9, 28; Acts 3, 20 ss.; Phil. 3, 20 s., etc.), wherein from now on the present participle has the sense of future as Jesus uses it in the announcements of his parousia that we have mentioned. Cf. 2 Jn. 7; Rev. 1, 8. So does St. Paul (cf. Hb. 10, 37 and note), taking that word that Habakkuk (2, 3 s.) uses in the LXX to announce the liberator of Israel, and applying it, as Crampon says, to the Christ coming in Messianic times, that is, as the recent Pirot Bible says, "When he comes to judge the world."

[10937] 28. In secret, so that the Jews would not hear the coming of Jesus. They believed that he was going to the tomb (v. 31).

[10938] 35. Jesus does not notice crying for love of a friend, as he did not notice crying for compassionate love for Jerusalem (Lk. 19, 41).

[10939] 44. The Jews used to wrap the corpses with strips of canvas. That is why Lazarus cannot walk or use hands.

[10724] 49. Friends and acquaintances at a distance! See this in advance in Ps. 87, 9.

[10398] 42. Preparation: The Jews called that on Friday, since everything necessary for Saturday was prepared on this day, when all work was prohibited.

[10399] 43. The heroism of Joseph of Arimathea has no parallel. Intrepid, he confesses publicly and resolutely to be a supporter of the Crucified, confirming the words with his works, while the apostles and friends of the Lord are discouraged and fugitive. The Gospel expressly notes that Joseph expected the kingdom of God, in which we see that this hope was common among the disciples. See 10, 35 and note; 11, 10; Mt. 23, 39; Lk. 19, 11; Act. 1, 6; 2 Tm. 4, 1; Hb. 2, 8; 10, 37, etc.

[10216] 59 s. Burial announced in Is. 53, 9.

[10217] 62. Preparation, in Greek "parasceve". That's what it was called Friday, because it was the day they made the preparations for Saturday.

[10218] 66. These precautions taken by the priests and Pharisees have provided us with a very valuable testimony in favor of the resurrection of the Lord. Because this same guard had to confess that Christ had risen (28, 11).

[7358] 10. His abode (Saint Jerome: his tomb): It is Mount Zion, his residence (Fillion). Other authors, based on the version of Saint Jerome, refer this passage to the Holy Sepulchre, saying that "even now this prophecy is fulfilled in the holy places of Jerusalem, visited from the early days of the Church by kings, sages, potentates and people of all over the world". But Knabenbauer warns: "Caveant igitur conciatores, ne sensum et explanationem sancti hieronymus auditoribus suis tamquam vaticinium spiritus sancti vendant" (Simón-Prado).

St. Bridget - Four Prayers

PRAYERS

Saint Bridget - Book 12.

Preface to the Prayers subscribed, which were Divinely Revealed to the Blessed Birgitta of the Kingdom of Sweden.

Since blessed Birgitta always petitioned and asked God to pour into her some acceptable manner of praying, it happened one day, while she was praying, that in a wonderful manner she was lifted up in spirit by an elevation of mind. And then were poured into her from God certain most beautiful prayers concerning the life and passion and praise of Christ and concerning the life, compassion, and praise of the most Blessed Virgin Mary. Afterward she so kept them in memory that every day she would read them devoutly. Wherefore the Blessed Virgin Mary, on a later occasion appearing to her at prayer, said: "*I merited for you those prayers. Therefore, when you read them devoutly, you shall be visited with the consolation of my Son.*"

FIRST PRAYER

In this prayer revealed by God to blessed Birgitta, the glorious Virgin Mary is devoutly and beautifully praised for her holy conception and infancy, for all her virtuous acts and labors, for the great sorrows of her whole life, for her most holy death and assumption.

Blessed and revered may you be, my Lady, O Virgin Mary, most holy Mother of God. You are, in truth, his best creation; and no one has ever loved him so intimately as you, O glorious Lady.

Glory be to you, my Lady, O Virgin Mary, Mother of God. That same angel by whom Christ was announced to you announced you yourself to your own father and mother; and of their honest wedlock you were conceived and begotten.

Blessed may you be, my Lady, O Virgin Mary. In your most holy infancy, immediately after your weaning, you were borne by your parents to the temple of God and were, with other virgins, entrusted to the keeping of the devout high priest.

Praise be to you, my Lady, O Virgin Mary. When you reached that age at which you understood that God was your Creator, you forthwith began to love him intimately above all things. Then too you most discreetly ordered your time, both day and night, by means of various offices and exercises in honor of God. Your sleep, too, and the food for your glorious body were so temperately regulated by you that you were always fit for God's service.

Infinite glory be to you, my Lady, O Virgin Mary, who humbly vowed your virginity to God himself and therefore had no concern about who would betroth you, for you knew that he to whom you had first given your faith was more mighty and more good than all others combined.

Blessed may you be, my Lady, O Virgin Mary. You were alone and ablaze with ardent love for God and —all your mind and all the strength of your powers being lifted up— you were, with ardor and diligence, contemplating the most high God to whom you had offered your virginity, when the angel was sent to you from God and, in greeting you, announced to you God's will. To him you replied most humbly, professing yourself God's handmaid; and then and there the Holy Spirit wonderfully filled you with all power and virtue. To you, God the Father sent his coeternal and coequal Son, who came into you then and, of your flesh and blood, took for himself a human body. Thus, at that blessed hour, the Son of God became, in you, your son, alive in his every limb and without loss of bis divine majesty.

Blessed may you be, my Lady, O Virgin Mary. Of your own blessed body, the body of Christ had now been created; and in your womb, you felt his body ever growing and moving even to the time of his glorious nativity. Before anyone else, you yourself touched him with your holy hands; you wrapped him in cloths; and, in accord with the prophet's oracle, you laid him in a manger. With exultant joy, in motherly fashion, you used the most sacred milk of your breasts to nurture him.

Glory be to you, O my Lady, O Virgin Mary. While still dwelling in a contemptible house, i.e., the stable, you saw mighty kings coming to your Son from afar and humbly offering to him, with the greatest reverence, their royal guest-gifts. Afterward, with your own precious hands, you presented him in the temple; and, in your blessed heart, you diligently preserved all that you heard from him or saw during his infancy.

Blessed may you be, my Lady, O Virgin Mary. With your most holy offspring, you fled into Egypt; and afterward, in joy, you bore him back to Nazareth. During his physical growth, you saw him, your Son, humble and obedient to yourself and to Joseph.

Blessed may you be, O Lady Virgin Mary. You saw your Son preaching, doing miracles, and choosing the apostles, who, being en lightened by his examples, his miracles, and his teachings, became witnesses of truth that your Jesus is also truly the Son of God; publishing to all nations that it was he who, through himself, had fulfilled the writings of the prophets when on behalf of the human race he had patiently endured a most hard death.

Blessed may you be, my Lady, O Virgin Mary, who knew be forehand that your Son must be made captive. Later your blessed eyes with sorrow saw him bound and scourged and crowned with thorns and fixed naked to the cross with nails. You saw many despising him and calling him a traitor.

Honor be to you, my Lady, O Virgin Mary. In sorrow, you gazed at your Son as he spoke to you from the cross; and with your blessed ears, you dolefully heard him, in the agony of death, crying to the Father and commending his own soul into his hands.

Praise be to you, my Lady, O Virgin Mary. With bitter sorrow, you saw your Son hanging on the cross: from the top of his head to the soles of his feet, all black and blue and marked with the red of his own blood, and so cruelly dead. You also gazed at the bitter sight of the holes —in his feet, in his hands, and even in his glorious side. You gazed at his skin, all lacerated without any mercy.

Blessed may you be, my Lady, O Virgin Mary. With tears in your eyes, you saw your Son taken down, wrapped in cloths, buried in a monument, and there guarded by soldiers.

Blessed may you be, my Lady, O Virgin Mary. To the grave intensification of your heart's deep sorrow, you parted from the sepulchre of your Son and, all full of grief, were brought by his friends to the house of John. But there, at once, you felt a relief of your great sorrow because you most surely foreknew that your Son would quickly rise.

Rejoice, my most worthy Lady, O Virgin Mary, for in the same instant that your Son arose from death he willed to make this same fact known to you, his most Blessed Mother. Then and there he appeared to you by himself, and later he showed to other persons that he was the one who had been raised from death after having endured death in his own living body.

Rejoice therefore, my most worthy Lady, O Virgin Mary. When death had been conquered and death's instigator had been over thrown, and heaven's entry had been opened wide through your Son, you saw him rising and triumphant with the crown of victory. And on the fortieth day after his resurrection, you saw him, in the sight of many, ascend with honor to his kingdom in heaven as himself a king accompanied by angels.

Exult, my most worthy Lady, O Virgin Mary. You merited to see how, after his ascension, your Son suddenly transmitted to his apostles and disciples the Holy Spirit with which he had previously filled you to the full. By increasing the fervor of their charity and the rightness of their Catholic belief, he wonderfully enlightened their hearts.

Rejoice still more, my Lady, O Virgin Mary; and at your joy, let all the world rejoice. For many years after his ascension your Son permitted you to remain in this world for the consolation of his friends and for the strengthening of the faith, for the relief of the poor and for the sound counseling of the apostles. Then, through your prudent words, your seemly behavior, and your virtuous deeds, your Son converted countless Jews and infidel pagans to the Catholic faith; and by wondrously illuminating them, he enlightened them to confess that you are a virgin-mother and that he, your Son, is God with a true human nature.

Blessed may you be, my Lady, O Virgin Mary. In your ardent charity and maternal love, you unceasingly desired at every moment to come to your so well-loved Son now sitting in heaven. While dwelling in this world and sighing after the things of heaven, you humbly conformed to the will of God; wherefore, by the dictates of divine justice, you ineffably increased your eternal glory.

To you, O my Lady, O Virgin Mary, be eternal honor and glory. When it pleased God to rescue you from the exile of this world and to honor your soul in his kingdom forever, he then deigned to announce this to you through his angel; and he willed that your venerable body, when dead, be entombed by his apostles in a sepulchre with all reverence.

Be glad, my Lady, O Virgin Mary. For in that most light death of yours, your soul was embraced by the power of God; and he, as a watchful father, protected it from all adversity. Then it was that God the Father subjected to your power all things created. With honor, God the Son placed you, his most worthy Mother, beside himself on a most lofty seat. And the Holy Spirit, in bringing you to his glorious kingdom as a virgin betrothed to himself, did wonderfully exalt you.

Rejoice eternally, my Lady, O Virgin Mary. For some days after your death, your body lay entombed in its sepulchre until, with honor and through the power of God, it stood linked anew to your soul.

Exult to the full, O Mother of God, O glorious Lady, O Virgin Mary. You merited to see your body revived after your death and assumed with your soul into heaven amidst honor from the angels. You acknowledged that your glorious Son was God with a human nature; and with exultant joy, you saw that he is the most just judge of all and the rewarder of good works.

Rejoice again, my Lady, O Virgin Mary. For your body's most holy flesh knows that it now exists in heaven as both virgin and mother. It sees itself in no way stained by any mortal or venial crime. No, it knows that it did all the works of virtue with such charity that God, in justice, had to revere it with highest honor. Your flesh then understood that the more ardently that anyone loves God in this world, the nearer to himself will God place that person in heaven. For it was manifestly clear to the whole court of heaven that no angel and no human loved God with such charity as you did; and therefore it was right and just that with honor God himself placed you, body and soul, on the highest seat of glory.

Blessed may you be, O my Lady, O Virgin Mary. Every faithful creature praises the Holy Trinity for you because you are the Trinity's most worthy creature. For wretched souls you obtain prompt pardon, and for all sinners you stand forth as a most faithful advocate and proxy.

Praised therefore be God, the most high Emperor and Lord, who created you for such great honor that you yourself became both Empress and Lady everlastingly in the kingdom of heaven, forever to reign with him unto ages of ages. Amen.

SECOND PRAYER

THIS PRAYER WAS REVEALED BY GOD TO BLESSED BIRGITTA. IN IT, BY MEANS OF A PAINSTAKINGLY DETAILED NARRATIVE, CHRIST IS BEAUTIFULLY AND DEVOUTLY PRAISED FOR HIS GLORIOUS INCARNATION; FOR ALL THE ACTIONS, LABORS, AND SORROWS OF HIS LIFE AND OF HIS HOLY DEATH; FOR HIS ASCENSION INTO HEAVEN; FOR THE SENDING OF THE HOLY SPIRIT UPON THE DISCIPLES.

Blessed may you be, my Lord, my God, and my Love most beloved of my soul' O you who are one God in three Persons.

Glory and praise be to you, my Lord Jesus Christ. You were sent by the Father into the body of a virgin; and yet you ever remain with the Father in heaven, while the Father, in his divinity, inseparably remained with you in your human nature in this world.

Honor and glory be to you, my Lord Jesus Christ. After having been conceived by the power of the Holy Spirit, you physically grew in the Virgin's womb; and in it you humbly dwelt until the time of your birth. After your delightful nativity, you deigned to be touched by the most clean hands of your Mother, to be wrapped in cloths, and to be laid in a manger.

Blessed may you be, my Lord Jesus Christ. You willed that your immaculate flesh be circumcised and that you be called Jesus. You willed to be offered by your Mother in the temple.

Blessed may you be, my Lord Jesus Christ. You had yourself baptized in the Jordan by your servant John.

Blessed may you be, my Lord Jesus Christ. With your blessed mouth, you preached to human beings the words of life; and in their sight, through yourself, within your actual presence, you worked many miracles.

Blessed may you be, my Lord Jesus Christ. By fulfilling the writings of the prophets, you manifested to the world in a rational way that you are the true God.

Blessing and glory be to you, my Lord Jesus Christ. For forty days, you wonderfully fasted in the desert. You permitted yourself to be tempted by your enemy, the devil, whom —when it so pleased you— you drove from yourself with a single word.

Blessed may you be, my Lord Jesus Christ. You foretold your death ahead of time. At the last supper, of material bread you wonder fully consecrated your precious Body and charitably bestowed it on your apostles in memory of your most worthy passion. By washing their feet with your own precious and holy hands, you humbly showed your very great humility.

Honor be to you, my Lord Jesus Christ. In fear of suffering and death, you gave forth from your innocent body blood in place of sweat. Nonetheless, you accomplished for us the redemption that you had willed to perform; and thus you manifestly showed the charity that you had toward the human race.

Glory be to you, my Lord Jesus Christ. Sold by your disciple and bought by the Jews, you were made a captive for our sake. Solely by your word, you cast your enemies to the earth; and then of your own will you gave yourself over as a captive to their unclean and grasping hands.

Blessed may you be, my Lord Jesus Christ. You were led to Caiaphas, and you, who are the Judge of all, humbly permitted yourself to be given over to the judgment of Pilate.

Blessed may you be, my Lord Jesus Christ. From Pilate the judge, you were sent to Herod; and you permitted yourself to be mocked and scorned by him; and you consented again to be remitted to that same Pilate as judge.

Glory be to you, my Lord Jesus Christ, for the derision that you endured while you stood invested with purple and crowned with the sharpest thorns. With great patience you endured the spitting on your glorious face, the veiling of your eyes, and, on your cheek and neck, the grave and cutting blows of the deadly hands of the wicked.

Praise be to you, my Lord Jesus Christ. Like an innocent lamb, you most patiently permitted yourself to be tied to the column and monstrously scourged; to be led, all bloody, to Pilate's judgment and there be gazed at.

Blessed may you be, my Lord Jesus Christ. Most patiently, in Pilate's presence, with your own blessed ears you willed to hear abuse and lies hurled at you and the voices of the people asking that the guilty robber be acquitted and that you, the innocent, be condemned.

Honor be to you, my Lord Jesus Christ. With your glorious body covered in gore, the judgment on you was the death of the cross. The cross you bore in pain on your sacred shoulders; and, amidst frenzy, you were led to the place of your passion. Despoiled of your garments, thus you willed to be fixed to the wood of the cross.

Glory unmeasured be to you, my Lord Jesus Christ. For us you humbly endured that the Jews stretched out your venerable hands and feet with rope, that they cruelly fixed them with iron nails to the wood of the cross, that they called you a traitor, that in manifold ways they derided you with unspeakable words while above you was inscribed that title of confusion.

Eternal praise and thanksgiving be to you, my Lord Jesus Christ. With what great meekness you suffered for us such cruel sorrows! On the cross your blessed body was emptied of all its strength; your kindly eyes grew dark; as your blood decreased, a pallor covered all your comely face; your blessed tongue grew swollen, hot, and dry; your mouth dripped from the bitter drink; your hair and beard were filled with blood from the wounds of your most holy head; the bones of your hands, of your feet, and of all your precious body were dislocated from their sockets to your great and intense grief; the veins and nerves of all your blessed body were cruelly broken; you were so monstrously scourged and so injured with painful wounds that your most innocent flesh and skin were all intolerably lacerated. Thus afflicted and aggrieved, you, O my most sweet Lord, stood on the cross, and, with patience and humility, awaited in extreme pain the hour of your death.

Perpetual honor be to you, Lord Jesus Christ. Placed in this your anguish, with your kind and charitable eyes you humbly looked upon your most worthy Mother, who never sinned nor ever gave to the slightest sin any consent. While consoling her who was your own, you committed her to the faithful keeping of your disciple.

Eternal blessing be to you, my Lord Jesus Christ. In the agony of death, you gave to all sinners the hope of forgiveness when, to the robber who had turned to you, you mercifully promised the glory of paradise.

Eternal praise be to you, my Lord Jesus Christ, for each and every hour that you endured such great bitterness and anguish on the cross for us sinners. For the most acute pains proceeding from your wounds direly penetrated your happy soul and cruelly passed through your most sacred heart until your heart cracked and you happily sent forth your spirit, and, with bowed head, humbly commended it into the hands of God your Father. Then, having died in the body, you remained there all cold.

Blessed may you be, my Lord Jesus Christ. By your precious blood and by your most sacred death, you redeemed souls and mercifully led them back from exile to eternal life.

Blessed may you be, my Lord Jesus Christ. You hung dead on the wood of the cross, and straightway you mightily liberated your friends from the prison of hell.

Blessed may you be, my Lord Jesus Christ. For our salvation, you permitted your side and your heart to be perforated with a lance, and from that same side you sent forth, in a rich flow, water and your precious blood in order to redeem us. Before the judge's leave had been given, you willed that your most sacred body not be taken down from the cross.

Glory be to you, my Lord Jesus Christ. You willed that your blessed body be taken down from the cross by your friends and that it be laid in the hands of your most unhappy Mother. You permitted that it be wrapped in cloths' by her and be buried in a monument and that it be guarded there by soldiers.

Sempiternal honor be to you, my Lord Jesus Christ. On the third day, you rose from the dead, and you showed yourself alive to such others as it so pleased you. After forty days, while many watched, you ascended to the heavens; and there, in honor, you placed your friends whom you had delivered from Tartarus.

Jubilation and praise eternal be to you, Lord Jesus Christ. You sent the Holy Spirit to the hearts of your disciples; and in their spirits, you immeasurably increased divine love.

Blessed may you be, and praiseworthy and glorious unto the ages, my Lord Jesus. You sit upon the throne in your kingdom of heaven, in the glory of your divinity, corporeally alive, with all your most holy limbs that you took from the flesh of the Virgin. Even thus shall you come on the day of judgment to judge the souls of all the living and the dead: you, who live and reign with the Father and the Holy Spirit unto ages of ages. Amen.

THIRD PRAYER

IN THIS PRAYER, REVEALED BY GOD TO BLESSED BIRGITTA, PRAISE IS GIVEN IN A BEAUTIFUL WAY TO ALL THE MEMBERS OF THE MOST HOLY BODY OF OUR LORD JESUS CHRIST AND TO HIS BODY'S MOST VIRTUOUS ACTIONS.

My Lord Jesus Christ, although I know well that your blessed body is unceasingly praised and glorified by the harmonious jubilee of the citizens of heaven above, and yet, because I am bound by a debt to render to you infinite thanksgiving, therefore I, although a person unwise and unworthy, desire nevertheless with all my heart and with all my mouth to offer to all the members of your precious body such thanks as I can and praise and honor.

My Lord Jesus Christ, you are truly the High Priest and Pontiff who first and before all others wondrously consecrated of mate rial bread your true and blessed Body that you might satisfy us with the bread of angels. Therefore, may your glorious priestly seat at the right hand of God your Father, in your divinity, be happy and blessed unto eternity. Amen.

My Lord Jesus Christ, you truly are the head of all men and angels, the worthy King of kings and Lord of lords; and you do all your works out of true and ineffable charity. You humbly permitted your blessed head to be crowned with a crown of thorns. Blessed, therefore, be your head and hair; and may they be gloriously adorned with an imperial diadem. May heaven and earth and sea and all things created be subject and obedient to your empire and your power unto eternity. Amen.

My Lord Jesus Christ, your splendid forehead never turned away from right justice and truth. Blessed, therefore, be that same forehead of yours, and, with royal and triumphant glory, may it be perpetually praised by all creatures together. Amen.

My Lord Jesus Christ, with your bright eyes of pity you look kindly upon all who with true charity ask of you grace and mercy. Blessed, therefore, be your eyes, your eyelids, and your glorious eye brows; and may all your fair and lovely sight be unceasingly glorified by the whole heavenly army of citizens on high. Amen.

My Lord Jesus Christ, with your kindly ears you gladly hear and hearken to all who humbly address you. Blessed, therefore, be those ears of yours; and may they be eternally filled with all honor. Amen.

My Lord Jesus Christ, your most sweet and blessed nostrils did not shrink from the stench of the putrid cadaver of the dead Lazarus or even from the horrid smell that spiritually proceeded from the traitor Judas when he kissed you. Blessed, therefore, be your precious nostrils; and may all expend on them the odor of sweetness and praise for ever. Amen.

My Lord Jesus Christ, for our bodily and spiritual health and salvation and for our instruction in faith, you, with your own blessed mouth and lips, very often preached the words of life and of doctrine. Blessed, therefore, be your venerable mouth and your lips for every word that proceeded from them. Amen.

My Lord Jesus Christ, with your most clean teeth, you most moderately chewed physical food for the sustenance of your blessed body. Blessed, therefore, and honored be your teeth by all your creatures. Amen.

My Lord Jesus Christ, your tongue never moved to speak and never kept silence, except with justice and utility and to the extent that such action had been foreordained in your divinity. Blessed, therefore, be that same tongue of yours. Amen.

My Lord Jesus Christ, in accordance with your age, you fittingly wore a fine beard on your handsome face. May your venerable beard, therefore, be everlastingly revered and adored. Amen.

My Lord Jesus Christ, blessed be your throat, your stomach, and your viscera; and may all your sacred inwards be perpetually honored for the fact that they decently nourished your precious body in due order and perfectly sustained your bodily life for the redemption of souls and to the joy of the angels. Amen.

My Lord Jesus Christ, you are worthily called a leader by all because you bore on your holy shoulders and neck the burdensome bulk of the cross before you mightily shattered' the gates of hell and led the souls of the elect hack to heaven. Therefore, to your blessed neck and shoulders that so endured, be honor and glory eternally with out end. Amen.

My Lord Jesus Christ, your blessed, royal, and magnificent heart could never, by torments or terrors or blandishments, be swayed from the defense of your kingdom of truth and justice. You did not spare your most worthy blood in any way; but rather, with your magnificent heart, you faithfully strove for justice and the law and intrepidly preached to your friends and to your enemies the law's precepts and the counsels of perfection. By dying in battle to defend these things, you—and your holy followers with you—have obtained the victory. Therefore, it is right that your unconquered heart be ever magnified in heaven and on earth and be unceasingly praised with triumphal honor by all creatures and soldiers. Amen.

My Lord Jesus Christ, the strenuous soldiers and faithful servants of this world gladly expose their own lives to death in war in order that their lords may enjoy safety of life; but you, O my good Lord, quickly hastened to the death of the cross in order that your servants might not miserably perish. Wherefore it is just that your glorious and intrepid breast be eternally adored by all your servants, whom you have thus delivered, and by all others and that it be humbly praised even by the angelic choirs. Amen.

My Lord Jesus Christ, with your venerable hands and arms you surpassed the strength of Samson in a wonderful way as you patiently endured that they be fixed to the wood of the cross and thus, with violence, snatched your friends from hell. Therefore to these same limbs of yours, from all whom you have redeemed, may there be shown unceasing reverence, eternal praise, and everlasting glory. Amen.

My Lord Jesus Christ, may your precious ribs and your back be blessed and honored unto eternity by all human beings who sweat over labors spiritual and earthly. For from your infancy even to your death, you labored unceasingly for our redemption; and with great pain and burdensomeness, you bore our sins on your back. Amen.

My Lord Jesus Christ, supreme purity and true cleanness, may your most innocent loins be blessed and praised above all the angels cleanness which is in heaven and above the purity of all who have preserved their chastity and virginity in the world; for the chastity and virginity of them all cannot be compared to your cleanness and your purity. Amen.

My Lord Jesus Christ, may your knees, with their hams and your shins, be revered and humbly honored by all creatures in heaven and on earth above all who show reverence and honor by kneeling in the presence of their lords and masters; for you, the Lord of all, in all humility knelt before your own disciples. Amen.

My Lord Jesus Christ, good Teacher, may your most blessed feet be blessed and perennially adored; for, in this world, to your great sorrow, you walked with unshod feet along the harsher way that you taught to others, and at the end, for our sake, you permitted them to be fixed with hard nails to the cross—you who live and reign with God the Father in the unity of the Holy Spirit through all ages of ages. Amen.

FOURTH PRAYER

IN THIS PRAYER, WHICH WAS DIVINELY REVEALED TO BLESSED BIRGITTA, MOST DEVOUT AND BEAUTIFUL PRAISE IS GIVEN TO ALL THE MEMBERS OF THE GLORIOUS BODY OF THE VIRGIN MARY AND TO ALL HER BODY'S VIRTUOUS ACTIONS.

O my Lady, my life, O Queen of heaven, O Mother of God, although I am certain that your glorious body is unceasingly praised in heaven with melodious jubilee by all the heavenly court, still I, although an unworthy person, desire with all my heart to render here on earth such praise and thanks as I can to all your precious limbs. Therefore, O my Lady, O Virgin Mary, praised be your hair with all its strands, now decorated with a diadem of glory; for your hair is brighter than the radiance of the sun. Just as the hairs of the head cannot be computed,even so are your virtues innumerable.

O my Lady, O Virgin Mary, may your forehead and your most honest face be together praised above the whiteness of the moon, for none of the faithful in this dark world ever looked to you without feeling some spiritual consolation poured into himself at the sight of you.

Blessed may you be, my Lady, O Virgin Mary. Your eyebrows and your eyelids exceed in the brightness of their splendor the rays of the sun.

Blessed be your most chaste eyes, O my Lady, O Virgin Mary. They coveted none of the transitory things that they saw in this world. As often as you lifted up your eyes, their appearance excelled the splendor of the stars in the sight of the whole heavenly court.

O my Lady, O Virgin Mary, may both your most blessed cheeks be praised above the beauty of the dawn, which so beautifully rises with its colors white and red. Even thus, while you were in the world, did your lovely cheeks shine with bright splendor in the sight of God and the angels because you never displayed them for worldly pomp or vanity.

O my Lady, O Virgin Mary, revered and honored be your most honest ears above all the forces of the sea and above the motion of all the waters; for your ears ever manfully militated against all the unclean flux of worldly hearing.

O Virgin Mary, my Mistress, may your most sweet nose glory! By the power of the Holy Spirit, it never drew or sent forth a breath without all your thought being ever in the presence of the most High. Although at times you slept, you never turned your will from him. Therefore, to that same nose of yours and to your most blessed nostrils be ever given an odor of sweetness, praise, and honor above the mingled odor of all the spices and all the herbs that habitually send forth a delightful fragrance.

O my Lady, O Virgin Mary, praised be your tongue —so pleasing to God and to the angels— above all fruitful trees. Every word that your tongue uttered never harmed any person but always came forth to someone's advantage. Your tongue was very prudent, and all found it sweeter to hear than the sweetest fruit is sweet to taste.

O my Queen and my Lady, O Virgin Mary, may your blessed mouth and your lips be praised above the loveliness of roses and all other flowers and especially for that your blessed and most humble word in which, with this same precious mouth of yours, you responded to God's angel when through you God willed to fulfill in the world his will, which he had foretold through the prophets. By virtue of that word, you diminished the power of the demons in hell and honor ably restored the choirs of angels in heaven.

O Virgin Mary, my Lady and my consolation, may your neck, your shoulders, and your back be perpetually honored above the charm of all lilies, for you never bent these members of yours and never straightened them again, except for some useful purpose or for the honor of God. Just as the lily moves and bends at the blowing of the winds, so all your members moved at the infusion of the Holy Spirit.

O my Lady, my strength and my sweetness, may your most holy arms, your hands, and your fingers be blessed and eternally honored above all precious gems, which are comparable to your virtuous works.

Just as your virtuous works allured the Son of God to you, even so did your arms and hands sweetly bind him in a maternal embrace of love.

O my Lady and my enlightenment, blessed be your most sacred breasts above all the sweetest springs of healing waters. Just as their welling water supplies solace and refreshment for the thirsty, your sacred breasts, in giving milk to the Son of God, supplied us in our need with medicine and consolation.

O my Lady, O Virgin Mary, blessed be your most precious bosom above the purest gold. When you stood all sorrowful beneath the cross of your Son, then —at the sound of the hammers— you felt your glorious bosom most sharply constricted as if in a hard press. Although you heartily loved your Son, you nevertheless preferred him to endure that most hitter punishment in order that he might die for the redemption of souls, rather than that he avoid this death to their loss. Thus too did you stand most firm in the virtue of constancy when in every adversity you totally conformed yourself to the divine will.

O my Lady, O joy of my heart, O Virgin Mary, may your most venerable heart be glorified and revered. It was so afire for the honor of God —more so than all other creatures of heaven and earth— that the flame of its charity ascended the heights of heaven to God the Father, and, because of this, God's Son descended from the Father into your glorious womb with the fervor of the Holy Spirit. Nevertheless, the Son was not separated from the Father even though, in accordance with the Father's fore ordainment, he was most honestly made human in your virginal womb.

O my Lady, most fertile and most virginal Virgin Mary, blessed be your most blessed womb above all fruitfully sprouting fields. Just as the seed that has fallen upon good ground brings forth for its owner fruit a hundredfold, even so your womb, a virgin-womb and yet most fertile, brought forth for God the Father blessed fruit, more than a thousandfold. Just as the lord of a field glories in its fertile abundance of fruit and just as the little birds and the animals feed in it with delight, even so did the blessed and fertile fruit of the little field of your womb cause high honor for God in heaven, rejoicing for the angels, and, for humans on earth, a lavish flow of sustenance and life.

O my Lady, Virgin most prudent, may your most sacred feet be eternally praised above all roots that unceasingly bear fruit. May your feet be thus blessed because they carried the glorious Son of God enclosed in your body as its sweetest fruit while your body itself was inviolate and your virginity remained uninjured forever. Oh with what honesty your most sacred feet went their way! Truly, at each of their prints, the King of heaven stood consoled and all the court of heaven rejoiced and was very glad.

O my Lady, O Virgin Mary, O Mother of all, may God the Father, together with the Son and the Holy Spirit, be eternally praised in his incomprehensible majesty for that most sacred cell of your whole body in which God's Son so sweetly rested—he whom the whole army of angels praises in heaven and whom the whole Church reverently adores on earth.

And you, my Lord, my King, and my God, to you be perpetual honor, perennial praise, blessing, and glory, and infinite thanksgiving. For you created this Virgin so worthy and so honest; and you chose her for yourself as your Mother for the sake of all who in any way have been consoled in heaven and on earth and for the sake of those in purgatory who have had, through her, assistance and solace. You live and reign with God the Father in the unity of the Holy Spirit, one God, through all ages of ages. Amen.

St. Bridget - Fifteen Prayers

Fifteen Prayers revealed by Our Lord to Saint Bridget of Sweden. In the Church of Saint Paul, Rome.

PRAYERS
Of Saint Bridget.

On the Passion of the Lord:

Which, to those who recite them daily for the span of a year, our Lord Christ himself, appearing to Saint Bridget, promised marvelous graces.

In the Volume of Revelations of Saint Bridget, printed in Rome, it is related that the Crucified Christ deigned to speak to Saint Bridget while she was praying in the Church of Saint Paul, and declared that He would reward all who read the Fifteen Prayers which she had long before composed in her homeland, and in the Monastery of Alvastra, of the Cistercian Order, where she remained after the death of her husband, most devoutly suggested by the Holy Spirit, and continuously prayed. The privileges granted by Christ the Lord to these prayers are specifically enumerated by Leisentritius in his prayer book, and he says that they were confirmed by Boniface IX, with great indulgences added. He attests that he took the following from the Book of Revelations of Saint Bridget.

Namely, when this holy woman, Bridget, had long desired to know the number of wounds of our Lord Jesus Christ, the Lord Jesus appeared to her, saying: *The wounds of my body were 5,475*. If you wish to honor them in any way, you will say fifteen Our Fathers and as many Hail Marys every day for a whole year, and thus, at the end of the year, you will have greeted each wound reverently. Moreover, He taught her a prayer for each Our Father, adding that whoever devoutly recites these prayers for the span of a year will release fifteen souls from his lineage from purgatory, and fifteen of his genealogy will be confirmed in grace, and fifteen others still living in the world will be converted. Furthermore, he himself will attain a high degree of perfection and a heartfelt contrition for all his sins.

Furthermore, the Lord added: *Whoever completes these prayers for a year,* I will give him my most holy body before his death, fifteen days prior, so that through this he may be freed from eternal hunger; and I will let him drink of my precious blood so that he may never thirst in eternity, and before his death I will come with my beloved Mother, the Virgin Mary, to graciously receive his soul, and I will lead it to eternal joys.

These prayers have been printed very frequently in various languages and are also found in the very ancient prayer book called "Hortulus Animæ," where, in addition to the other privileges, it is also written that the Lord granted this: *whoever,* while in the agony of death, binds himself to God by the vow to recite these prayers daily for a whole year, and then fulfills this in practice, will have fifteen years added to his life.

"Hortulus Animæ"

Following are the fifteen collects or prayers of that most illustrious virgin, the blessed Bridget, which she devoutly recited daily before the image of our Lord Jesus Christ crucified. Finally, she merited to receive a worthy response from the same crucified Christ through grace, and the image of the crucified, which stands in the Church of Saint Paul, spoke to the blessed Bridget, as will be evident to the reader. And you, reader, read devoutly, for you will find wondrous things.

The response that Saint Bridget received from the image of the crucified while she was praying in the Church of Saint Paul follows, and it is this:

Whoever devoutly says these prayers for the span of one year, fifteen souls of his lineage will be liberated from purgatory, and fifteen sinners of his lineage will be converted, and fifteen just persons of his lineage will be confirmed in grace. And for this, he will attain the degree of perfection, knowledge, and heartfelt contrition for his sins.

The image of this crucified Christ also said: *If anyone devoutly completes these prayers,* I will give him my most holy body fifteen days before his death. Because of this, he will be delivered from eternal hunger. I will let him drink of my most precious blood so that he may never thirst in eternity. I will also place the sign of my most victorious cross before him as protection against all the snares of his enemies. Moreover, before his death, I will come with my beloved mother, and graciously receive his soul, and lead it to eternal joys. When I have led him there, I will give him a special draught from the fountain and chalice of my divinity, which I will not give to those who have not completed these prayers.

It should be known that if anyone has been in mortal sin for thirty years and wishes to devoutly recite these prayers, all his sins will be forgiven for this reason. Moreover, he will be protected from evil temptation, and his five senses will be guarded, and he will be delivered from sudden death, and his soul will be snatched from eternal punishment. The Lord will also wash away all his sins committed from infancy to that time, and by God's grace, he will be better than he was before. And whatever he asks of the Lord or the Blessed Virgin Mary, he will obtain. The Lord will also perfect him in good virtues and in a good life, and will confirm and preserve him in a good state. And if he lives all his days according to his own will, and should die tomorrow, his life will be prolonged. Moreover, whenever he says these prayers, he will have forty days of indulgences, and he will surely be joined to the highest choir of angels. And if anyone teaches another these prayers, his joy and merit will never decrease, but will stand forever. Wherever these prayers are said, God with his grace is present: He will protect him as he protected Saint Paul from the depths of the sea. Amen.

First Prayer

O Lord Jesus Christ, eternal sweetness and the joy of those who love, surpassing all joy and all desire, the salvation and lover of penitent sinners, who testified that your delight is to be with the sons of men, having become man for man's sake at the end of times.

O, remember all the forethought and intimate sorrow that you endured in your human nature from the beginning of your conception, especially at the time of your most beneficial passion, as preordained in your divine heart from eternity.

O, remember the sadness and bitterness that you had in your soul, as you yourself testified when you said, "*My soul is sorrowful even unto death*" and when at the Last Supper you gave your body and blood to your disciples, washed their feet, and sweetly comforting them, foretold your imminent passion.

O, remember the trembling, anguish, and pain that you endured in your delicate body before your crucifixion, when after three prayers you sweated blood; you were betrayed by your own disciple, captured by the chosen people, accused by false witnesses, unjustly judged by three judges in the chosen city.

At the time of Passover, in the prime of your youth, you were innocently condemned, betrayed, spat upon, stripped of your own clothes, clothed in another's garments, struck, your eyes and face veiled, slapped, bound to a pillar, scourged, and crowned with thorns.

O sweetest Jesus, I beseech you, grant me a memory of these pains and sufferings before your crucifixion, true contrition before my death, pure confession, worthy satisfaction, and the remission of all my sins. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Second Prayer

O Jesus, true liberty of angels and paradise of delights, remember the terror and horror you endured when all your enemies, like most ferocious lions, surrounded you, and with blows, spitting, clawing, and other unheard-of tortures harassed you. Through all the insulting words, harsh beatings, and most grievous torments with which all your enemies afflicted you, I beseech you to free me from all my visible and invisible enemies and grant me to find protection under the shadow of your wings for eternal salvation. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Third Prayer

O Jesus, maker and creator of the world, whom no measure can truly contain, who encloses the earth in the span of your hand, remember the most bitter pain you endured when your most holy hands were first affixed to the cross with blunt nails, and to pierce your most delicate feet, when you did not conform to their will, they added pain upon pain to your wounds. They so cruelly pulled and stretched you on the cross, both lengthwise and widthwise, that they disjointed all the parts of your limbs. I beseech you, by the memory of this most holy and bitter pain on the cross, to grant me your fear and love. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Fourth Prayer

O Jesus, heavenly physician, remember the suffering, pain, and bruising that you endured, lifted high on the cross's gibbet, in all your torn limbs, none of which remained in their proper state. Thus, no pain could be found like yours, for from the sole of your foot to the top of your head there was no soundness in you. And then, forgetful of all your pains, you piously prayed to the Father for your enemies, saying, "*Father, forgive them, for they know not what they do.*" By this charity and mercy, and by the memory of your suffering, grant that this remembrance of your most loving passion may be the plenary remission of all my sins. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Fifth Prayer

O Jesus, mirror of eternal clarity, remember the sorrow you had when, in the mirror of your most serene majesty, you beheld the predestination of your chosen ones, to be saved through the merits of your passion, and the reprobation of the wicked, to be condemned in multitudes. And through the abyss of your mercy, with which you then sympathized with lost and despairing sinners, especially as you showed to the thief on the cross, saying, "*Amen I say to thee; this day thou shalt be with me in Paradise.*" I beseech you, merciful Jesus, to extend your mercy to me at the hour of my death. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Sixth Prayer

O Jesus, beloved king and entirely desirable, remember the sorrow you had when you hung naked and miserable on the cross, and your friends and acquaintances stood against you, and you found no consolation except your beloved mother faithfully standing by you in agony, whom you commended to your disciple, saying, "*Woman, behold thy son.*" and to your disciple, "*Behold thy mother.*" I beseech you, merciful Jesus, by the sword of sorrow that then pierced her soul, to have compassion on me in all my bodily and spiritual tribulations, and grant me consolation in every time of my distress. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Seventh Prayer

O Jesus, inexhaustible fountain of mercy, who from the deepest affection of love on the cross said, "*I thirst.*" namely for the salvation of the human race, kindle, we beseech you, our desire for every perfect work, and thoroughly quench and extinguish in us the thirst of carnal desire and the heat of worldly affections. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Eighth Prayer

O Jesus, sweetness of hearts and immense sweetness of minds, through the bitterness of vinegar and gall which you endured for us on the cross and tasted, grant us miserable sinners to receive worthily your body and blood at all times, and especially in the hour of our death, for the remedy and consolation of our soul. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Ninth Prayer

O Jesus, royal virtue and mental jubilation, remember the anguish you suffered when through the bitterness of death and the insult of the Jews, with a loud voice you cried out, abandoned by God the Father, saying, "*Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?*" Through this anguish, I beseech you, that in the distress of my death, you do not abandon me, Lord my God. Amen. *Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.*

Tenth Prayer

O Jesus, Alpha and Omega, unity and strength in every midst, remember how from the top of your head to the sole of your foot you were immersed for us in the waters of passion, because of the breadth and length of your wounds. Teach me through true charity to keep your broad commandment, too often submerged in sins. Amen. ***Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.***

Eleventh Prayer

O Jesus, deepest abyss of mercy, I beseech you, because of the depth of your wounds that passed through your flesh and marrow of your bones and the innermost parts of your being, that you may lift me up, submerged in sins, and hide me in the crevices of your wounds from the face of your wrath until your anger passes, Lord. Amen. ***Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.***

Twelfth Prayer

O Jesus, mirror of truth, sign of unity, and bond of charity, remember the innumerable wounds you endured, from the top of your head to the soles of your feet, wounded by impious Jews and stained with your most holy blood. How great was the pain you bore in your virginal flesh for us, merciful Jesus. What more could you have done that you did not do? I beseech you, please write all your wounds in my heart with your precious blood, so that in them I may read your pain and love, so that the memory of them may always remain in the secret of my heart, so that the pain of your passion may be renewed in me daily and love may increase, until I come to you, the desired treasure of all goods and joys, which you deign to grant me, sweetest Christ, in my life. Amen. ***Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.***

Thirteenth Prayer

O Jesus, strongest lion, immortal and invincible king, remember the pain you endured when all the strength of your body and heart utterly failed, and with bowed head you said, "*It is consummate*." Through this anguish and your pain, have mercy on me in the final consummation, at the end of my life, when my soul is anxious and my spirit troubled. Amen. ***Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.***

Fourteenth Prayer

O Jesus, only begotten of the Most High Father, splendor and image of his substance, remember the humble commendation with which you submissively entrusted your spirit to the Father, saying, "*Father, into thy hands I commend my Spirit*." and with a strong cry, with your body torn and your heart broken, you expired, with the bowels of your mercy opened for our redemption. Through this most precious death of yours, I beseech you, king of saints, strengthen me to resist the devil, the world, the flesh, and blood, that dead to the world, I may live for you alone, and in the last hour of my departure, receive my exiled and pilgrim spirit returning to you. Amen. ***Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.***

Fifteenth Prayer

O Jesus, true and fruitful vine, remember the overflowing and abundant outpouring of your blood, which you poured out most copiously from your body like juice from a pressed cluster of grapes, when alone you trod the winepress on the cross. And with your side pierced by a soldier's lance, offering us blood and water, so that not even the smallest drop remained in you. Then at last, as a cluster of myrrh suspended on high, your delicate flesh withered, the fluid of your bowels dried up, and the marrow of your bones withered away.

Through this most bitter passion of yours and the outpouring of your most precious blood, I beseech you, sweetest Jesus, wound my heart, so that tears of penance and love may be my bread day and night, and turn me wholly to you, so that my heart may be forever habitable to you, and my conduct pleasing and acceptable to you, and the end of my life so praiseworthy that after the end of my life I may deserve to praise you with all your saints forever. Amen. ***Hail, sweetest Jesus Christ, have mercy on me, a sinner. Our Father & Hail Mary.***

Glory be to the ✠ Father, and to the Son, and to the Holy Spirit. As it was in the Beginning, is Now, and will be Forever. Amen.

St. Bridget - Seven Prayers

Seven Prayers revealed by Our Lord to Saint Bridget of Sweden. According to Tradition.

Promises of Our Lord Jesus Christ to Saint Bridget concerning the 7 Prayers to be fulfilled in 12 years.

"Thou must make known that I will guarantee the following Graces to those persons who honour My Most Precious Blood for twelve years, with the following Prayers followed by Seven Our Fathers, Seven Hail Marys, and Seven Glories."

I. The soul that Receives them shall not be sent to purgatory.

II. They shall be Considered a Martyr as if they had shed their blood for the Faith.

III. I shall keep three souls among their kin, of their choice, in a State of Sanctifying Grace.

IV. The souls of their kin, unto the fourth generation, shall Avoid being sent to hell.

V. They shall know the time of their death one month in advance.

The Following Prayers must be Recited every day for 12 consecutive years. If for a grave reason, on a particular day, they must be skipped, the following day they shall be Prayed Doubly.

One who dies before completing the Prayers during these twelve years shall be Considered by Me as a valid supplicant, as if They had completed them.

Lastly, it is wholly necessary to Pray them with Deep Attention, and They must be Recited with Devotion and Meditation, pondering the words spoken therein.

Sign of the Holy Cross

Opening Prayer

O Lord, Come to my Aid,
O Lord, Make Haste to Help me.

Glory Be Creed

Initial Prayer

"O Jesus, I desire to Pray now these Seven Prayers, Uniting them with the Love with which Thou Sanctified this Prayer in Thy Heart.

Take them from my lips and Bear them to Thy Sacred Heart, Perfect and Complete them so that they may Render Honor and Joy to the Trinity on earth as Thou Desire.

May they be Poured upon Thy Holy Humanity for the Glorification of Thy Painful Wounds and Thy Most Precious Blood."

First Prayer

The Circumcision

"Eternal Father, through the Immaculate Hands of the Virgin Mary and the Sacred Heart of Jesus, I offer unto Thee the First Wounds, the First Sorrows, and the First Drops of Blood Shed by Jesus as a Child during the Circumcision, as Expiation for the sins of my infancy and of all mankind, and as Protection against mortal sins, Especially against those that my relatives may commit." *Our Father, Hail Mary, Glory Be.*

Second Prayer

The Agony of Jesus in the Garden of Gethsemane

"Eternal Father, through the Immaculate Hands of the Virgin Mary and the Sacred Heart of Jesus, I offer unto Thee the Intense Suffering which the Heart of Jesus Experienced in the Garden of Gethsemane, and every Drop of His Bloody Sweat as Expiation for my sins of heart and those of all mankind, as Protection against such sins, and for the Spread of Divine and Fraternal Love." *Our Father, Hail Mary, Glory Be.*

Third Prayer

The Scourging

"Eternal Father, through the Immaculate Hands of the Virgin Mary and the Sacred Heart of Jesus, I offer unto Thee the Many Thousands of Wounds, the Terrible Pains, and the Most Precious Blood Shed During the Scourging of Jesus, as Expiation for my sins of the flesh and those of all mankind, and as Protection against such sins. May they Serve to help me Preserve my purity and innocence, as well as that of my family members." *Our Father, Hail Mary, Glory Be.*

Fourth Prayer

The Crowning with Thorns

"Eternal Father, through the Immaculate Hands of the Virgin Mary and the Sacred Heart of Jesus, I offer unto Thee the Wounds, the Pains, and the Most Precious Blood of the Sacred Head of Jesus that was Shed During and After the Crowning with Thorns, as Expiation for my sins of the spirit and those of all mankind, as Protection against such sins and that the Kingdom of Christ may be Extended here on earth." *Our Father, Hail Mary, Glory Be.*

Fifth Prayer

Carrying the Cross

"Eternal Father, through the Immaculate Hands of the Virgin Mary and the Sacred Heart of Jesus, I offer unto Thee the Sufferings on the Way to the Cross, Especially the Holy Wound on His Shoulder and His Most Precious Blood, as Expiation for my denial of the Cross and that of all mankind, all my protests against Thy Divine Plans, and all other sins of the tongue. As Protection against such sins, and to Truly Love the Cross." *Our Father, Hail Mary, Glory Be.*

Sixth Prayer

The Crucifixion of Jesus

"Eternal Father, through the Immaculate Hands of the Virgin Mary and the Sacred Heart of Jesus, I offer unto Thee Thy Son Raised and Nailed to the Cross; the Extreme Pain of His Body and His Soul; His Extreme Poverty and His Perfect Obedience; the Wounds of His Hands and His Feet and the Three Streams of His Most Precious Blood, That which He Shed There for us.

The Extreme Tortures of the Body and the Soul, His Precious Death, and His Unbloody Renewal in all the Masses Celebrated Today Here on earth, as Expiation for all the wounds against the Vows and Norms in religious orders; as Reparation for my sins and those of the whole world; for the sick and the dying... *(here one may name all those beloved persons who are sick or near death)*, for all our priests and laypeople, for the Intentions of the Pope, for the Restoration of Christian families, for the Strengthening of Faith, for Our country and its leaders, for the Union of all nations in Christ, His Church, and for the Dispersion of the Jews." *Our Father, Hail Mary, Glory Be.*

Seventh Prayer

The Wound of the Sacred Side

"Eternal Father, Accept as Worthy, for the Needs of the Holy Church and as Expiation for the sins of all mankind, the Most Precious Blood and Water that Gushed Forth from the Wound of the Sacred Heart of Jesus.

Be Merciful unto us. O Blood from the Side of Christ, Wash me from all my sins and Wash the sins of all men! O Water from the Side of Christ, Cleanse me from the Penances and Punishments of sin and Quench the Flames of Purgatory for me and for all the souls of the poor departed who dwell in Purgatory!" *Our Father, Hail Mary, Glory Be.*

Sign of the Cross

St. Pio de Pietrelcina - Prayer

Oh God, Thou who Granted to Saint Pio of Pietrelcina, a Capuchin monk, the Great Privilege of Participating in a unique Way in the Passion of Thy Son. Grant me, through His Intercession, the Grace of...

...ask for thy intention...

That I ardently desire; and above all, Grant me the Grace to live in Conformity with the Death of Jesus, to attain the Glory of the Resurrection.

Three Glories

St. Pio Novena - Intentions

January 1- For the Holy Souls in Purgatory. 10- For the Conversion of all sinners. 19- For the Forgiveness of sins. 28- For the Strength of Hearts against temptation.

February 6- For the Holy Catholic Church. 15- For His Holiness the Pope, and for His Intentions. 24- For all Religious, Nuns, and Pastors. 29- Recollection in the Holy Spirit.

March 5- For the Persecuted. 14- For the Persecutors. 23- For the Family.

April 1- For Friends. 10- For those who did Not want to be Friends. 19- For those who Love us. 28- For those who Hate us.

May 7- For those who Help us. 16- For those who Ignore us. 25- For the Sick.

June 3- For the Needy. 12- For the Dying. 21- For Employees. 30- For Employers.

July 9- For the Unborn. 18- For Confession. 27- For Acceptance.

August 5- For Contrition. 14- For our Eternal and Temporal needs. 23- For Grateful.

September 1- For Reparation. 10- For the Angels. 19- For the Saints. 28- For the Immaculate Heart of Mary.

October 7- For the Sacred Heart of Jesus. 16- For the Most Holy and Divine Wounds. 25- For Divine Love.

November 3- For the Holy Passion. 12- For the Most Precious Blood. 21- For the Most Holy Divine Trinity. 30- For the Divine Will.

December 9- For the Child Jesus. 18- For Divine Mercy. 27- One day for each Holy Wound.

You may also consider the option of offering the intention of the Novena in the First Prayer related to the Trinity, the Second Prayer to the Holy Church, and the Third Prayer personally and for those related to us.

St. Pio de Pietrelcina - Novena to the Sacred Heart of Jesus

I. O my Jesus, you have Said *"Ask, and it shall be given you: seek, and you shall find, knock, & it shall be opened to you."* (Mt 7:7) Behold I knock, I seek and ask for the Grace of.....

Our Father Hail Mary Glory Be
Sacred Heart of Jesus, I Trust in Thee. Amen.

II. O my Jesus, you have Said *"Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you."* (Jn 16:23) Behold, in your Name, I ask the Father for the Grace of.....

Our Father Hail Mary Glory Be
Sacred Heart of Jesus, I Trust in Thee. Amen.

III. O my Jesus, you have Said *"Heaven and earth shall pass, but my words shall not pass."* (Mt 24:35) Encouraged by your Infallible Words I now ask for the Grace of.....

Our Father Hail Mary Glory Be
Sacred Heart of Jesus, I Trust in Thee. Amen.

O Sacred Heart of Jesus, for whom it is Impossible not to have Compassion on the afflicted, have Pity on us miserable sinners and Grant us the Grace which we ask of you, through the Sorrowful and Immaculate Heart of Mary, your Tender Mother and ours.

Hail, Holy Queen, Mother of Mercy, our Life, our Sweetness and our Hope, Hail.

To Thee do we Cry, Poor Banished Children of Eve. To Thee do we send up our Sighs, Mourning and Weeping in this Valley of Tears.

Turn, then, Most Gracious Advocate, Thine Eyes of Mercy towards us, and after this, our Exile, Show unto us the Blessed Fruit of Thy Womb, Jesus. O Clement, O Loving, O Sweet Virgin Mary. Amen.

℣. Pray for us, O Holy Mother of God.
℟. *That we may Made Worthy of the Promises of Christ.*
Amen.

St. Joseph, Foster Father of the Sacred Heart of Jesus, Pray for us. Amen.

Chaplet of St. Michael Archangel

The history of this chaplet goes back to a devout Servant of God, Antonia d'Astonac, who had a vision of St. Michael. He told Antonia to honor him by nine salutations to the nine Choirs of Angels.

St. Michael allegedly Promised that whoever would practice this devotion in his honor would have:

I. When approaching Holy Communion, an escort of nine Angels chosen from each of the nine Choirs.

II. In addition, for those who would recite the Chaplet daily, he promised his continual Assistance and the assistance of all Holy Angels during one's life.

III. He also promised devotees his Help and that of the Holy Angels during their life. After death he would Free them, and also their relatives, from Purgatory.

We will offer this chapel for the Church, so that it is defended from all the snares of the devil, and by those who are further away from God.

Sign of the Holy Cross

O Lord, Come to my Aid,
O Lord, Make Haste to Help me.

Glory Be

By the Intercession of St. Michael and the Celestial Choir of Seraphim, may the Lord make us worthy to *Burn with the Fire of Perfect Charity*. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Cherubim, may the Lord vouchsafe to grant us Grace to leave the ways of wickedness and run in the paths of *Christian Perfection*. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Thrones, may the Lord infuse into our hearts a *True and Sincere Spirit of Humility*. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Dominions, may the Lord give us grace to *Govern* our senses and *Subdue* our unruly passions. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Powers, may the Lord vouchsafe to *Protect* our souls against the snares and temptations of the devil. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Virtues, may the Lord *Preserve* us from evil, an suffer us not to fall into temptation. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Principalities, may the Lord fill our souls with a *True Spirit of Obedience*. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Archangels, may the Lord give us *Perseverance in Faith* and in good works, in order that we *Gain* the Glory of Paradise. Amen. *1 Our Father, 3 Hail Marys.*

By the Intercession of St. Michael and the Celestial Choir of Angels, may the Lord grant us to be *Protected* by them in this mortal life and *Conducted* hereafter to Eternal Glory. Amen. *1 Our Father, 3 Hail Marys.*

One Our Father in Honor and for each of the main angels: St. Michael, St. Gabriel, St. Raphael, The Guardian Angel.

O glorious Prince St. Michael, chief and commander of the heavenly hosts, guardian of souls, vanquisher of rebel spirits, servant in the house of the Divine King, and our admirable conductor, thou who dost shine with excellence and superhuman virtue, vouchsafe to deliver us from all evil, who turn to thee with confidence, and enable us by thy gracious protection to serve God more and more faithfully every day.

℣. Pray for us, O glorious St. Michael, Prince of the Church of Jesus Christ.
℟. *That we may be made worthy of His promises.*

Almighty and Everlasting God, who by a prodigy of goodness and a merciful desire for the salvation of all men, hast appointed the most glorious Archangel, St. Michael, Prince of Thy Church, make us worthy, we beseech Thee, to be delivered from all our enemies that none of them may harass us at the hour of death, but that we may be conducted by him into the august presence of Thy Divine Majesty. This we beg through the merits of Jesus Christ, our Lord. Amen.

Hymn Thee, Splendor and Power of the Father

Thee, Splendor and Power of the Father,
Thee, O Jesus, Life of hearts,
We who hang upon Thy Mouth,
Praise among the Angels.

For Thee a dense Crown of a thousand thousands
Of Leaders Serves in Warfare;
But Michael, Standard-bearer of Salvation,
As Victor unfolds the Cross.

This one Drives the dreadful head of the dragon
Into the deepest Tartarus,
And the leader with his rebels
He Casts down from the Heavenly Citadel with a Thunderbolt.

Against the leader of pride,
Let us Follow this Prince,
That from the Throne of the Lamb
The Crown of Glory may be Given to us.

To the Father, and likewise to the Son,
And to Thee, Holy Spirit,
As it Was, may there Be continually
Glory through every Age.
Amen.

Most Glorious Prince Michael Archangel, Remember us; Here and Everywhere Always Pray to the Son of God for us.

℣. In the Presence of the Angels I shall Sing Psalms to Thee, my God.
℟. *I shall Adore toward Thy Holy Temple, and I shall give Praise to Thy Name.*

Let us Pray:
O God, who in Wondrous Order dost Arrange the Ministries of Angels and of men, Grant Graciously that by those through whom Attendance is Ever Rendered to Thee in Heaven, by these our Life on earth may be Protected. Through Christ our Lord. Amen.

Oh Most Glorious Prince

(Consecration)

Most Glorious Prince, Saint Michael Archangel, I, thy most humble servant, Greet thee through the most Sweet Heart of Jesus Christ, which I most lovingly Offer for the increase of thy Joy and Glory, giving thanks to God for the Blessedness which He Bestowed upon thee, and because He Willed to Honor and Exalt thee above all the other Angels.

To Thee I specially Entrust the Care of my Life and of my Death. Be Present to me Now and Always, especially at the end of my Life. Then Kindly Console me, Strengthen me, and Protect me.

Obtain for me an Increase of Faith, Hope, and Charity, and do Not Permit me to stray from the Holy Faith nor to fall into the pit of despair, nor to presume because of the Good Works which, if any, I have performed through the Grace of God.

Obtain for me the Forgiveness of my sins, Humility, Patience, and the other Virtues, but above all Perseverance in Good and Final Grace, that Together with Thee I may Glorify my God Forever. Amen.

O most Glorious Prince, Michael the Archangel, Be Mindful of us: Here and Everywhere Always Pray for us to the Son of God. Amen.

Litany of The Saints

Sign of the Holy Cross

By the Sign of the Holy † Cross, Deliver us from † our enemies † O Thou our God. In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen.**

℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Have Mercy on us.*
℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Hear us.*
℣./℟. Christ, *Graciously Hear us.*

℟. *Have Mercy on us.*
℣. God, the Father of Heaven.
℣. God, the Son, Redeemer of the World.
℣. God, the Holy Spirit.
℣. Holy Trinity, One God.

Invocation of The Saints

℟. *Pray for us.*
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Saint Michael,
Saint Gabriel,
Saint Raphael,
All ye Holy Angels and Archangels,
All ye Holy orders of blessed Spirits,

Before Christ - Anno Domini

Patriarchs and Prophets

Holy Abraham,
Holy Moses,
Holy Elijah,
Saint John the Baptist,
Saint Joseph,
All you Holy Patriarchs and Prophets,

Anno Domini

Apostles and Disciples

Saint Peter,
Saint Paul,
Saint Andrew,
Saint James the Great,
Saint John,
Saint Thomas,
Saint James the Less,
Saint Phillip,
Saint Bartholomew,
Saint Matthew,

Saint Simon,
Saint Thaddeus,
Saint Matthias,
Saint Barnabas,
Saint Luke,
Saint Mark,
All ye Holy Apostles and Evangelists,
All ye Holy Disciples of the Lord,

Martyrs

All ye Holy Innocents,
Saint Stephen,
Saint Linus,
Saint Anacletus,
Saint Clement of Rome,
Saint Eustace with your companions,
Saint Ignatius of Antioch,
Saint Polycarp,
Saint Justin Martyr,
Saints Gervase and Protase,
Saints Perpetua and Felicity,
Saint Christopher,
Saint Cornelius,
Saint Cyprian of Carthage,
Saint Sixtus II,
Saint Lawrence,
Saints Fabian and Sebastian,
Saint Denis of France with your companions,
Saint Maurice with your companions,
Saint Quentin,
Saint Victor of Marseilles with your companions,
Saints Primus and Felician,
Saints Cosmas and Damian,
Saint Erasmus of Formia,
Saint George of Lydda,
Saint Vincent *(of Saragossa)* Martyr,
Saint Barbara of Nicomedia,
Saints Adrian and Natalia of Nicomedia,
Saint Blaise of Sebaste,
Saints John and Paul,
Saint Thomais of Alexandria,
Saint Leodegar of Poitiers,
Saint Boniface,
Saint Edmund *(The Martyr)* of East Anglia,
Saint Stanislaus of Szczepanów,
Saint Thomas *(Becket)* of Canterbury,
Saint Jhon of Nepomunk,
Saints Jhon Fisher and Thomas More,
Saint Paul Miki with your companions,
Saint Josaphat Kuntsevych,
Saints Jean de Brébeuf and Isaac Jogues,
Saint Peter Luis Marie Chanel,
Saint Charles Lwanga with your companions,
Saint Maria Teresa Goretti,
Saint José *(Joselito)* Luis Sánchez del Río,
Saint Maximilian Maria Kolbe,
Saint Jerzy Popieluszko,
Saints 21 Martyrs Copts of Libya,
All ye Holy Martyrs,

Bishops and Doctors

Saint Irenaeus of Lyons,
Saint Sylvester I,
Saint Nicholas of Myra,
Saint Hilary of Poitiers,
Saint Eusebius of Vercelli,
Saint Athanasius of Alexandria,
Saint Ephrem the Syrian,
Saint Julian Sabas,
Saint Basil of Cæsarea *(the Great)*,
Saint Cyril of Jerusalem,
Saint Gregory of Nazianzus,
Saint Ambrose of Milan,
Saint Martin of Tours,
Saint John Chrysostom,
Saint Jerome,
Saint Augustine of Hippo,
Saint Cyril of Alexandria,
Saint Peter Chrysologus,
Saint Leo I *(The Great)*,
Saint Patrick of Ireland,
Saint Gildard of Rouen,
Saint Medardus of Noyon,
Saint Albinus *(Albin)* of Angers,
Saint Leonard of Noblac,
Saint Gregory I *(The Great)*,
Saint Isidore of Seville,
Saint Birinus of Dorchester,
Saint Cuthbert of Lindisfarne,
Saint Erkenwald,
Saint Lambert of Maastricht,
Saint Bede the Venerable,
Saint John of Damascus,
Saint Swithun of Winchester,
Saint Edward the Confessor,
Saints Cyril and Methodius,
Saint Dunstan,
Saint Gregory of Narek,
Saint Peter Damian,
Saint Anselm of Canterbury *(Of Aosta)*,
Saint Bernard of Clairvaux,
Saint Hildegard of Bingen,
Saint Anthony of Padua,
Saint Bonaventure of Bagnoregio,
Saint Thomas Aquinas,
Saint Albertus Magnus,
Saint Bridget of Sweden,
Saint Catherine of Siena,
Saint Jhon of Ávila,
Saint Teresa of Ávila,
Saint Charles Borromeo,
Saint John of the Cross,
Saint Peter Canisius,
Saint Lawrence of Brindisi,
Saint Robert Bellarmine,
Saint Francis de Sales,
Saint Alphonsus *(Maria de)* Liguori,
Saint Therese of Lisieux *(The Child Jesus and The Holy Face)*,
Saint Pius X,
All ye Holy Popes and Cofessors *
All ye Holy Doctors, *

Priests and Religious

Saint Anthony the Great *(Of Egypt, Abbot, Hermit, etc.)*,
Saint Benedict of Nursia,
Saint Dominic de Guzmán,
Saint Francis of Assisi,
Saint Pedro Armengol,
Saint Francis Xavier,
Saint Ignatius of Loyola,
Saint Louis Bertrand,
Saint Philip Romolo Neri,
Saint Martin de Porres,
Saint John Macias,
Saint Vincent de Paul,
Saint John Maria Vianney *(Priest of Ars)*,
Saint John Bosco,
Saint Pio of Pietrelcina *(Padre Pio)*,
Saint Josemaría Escrivá de Balaguer,
All ye Holy Priests and Levites, *
All ye Holy Monks and Hermits, *

Holy Women of God

Saint Anne,
Saint Mary Magdalene *(Of Magdala)*,
Saint Prisca,
Saint Martha of Bethany,
Saint Petronilla of Rome,
Saint Thecla of Iconium,
Saints Praxedes and Pudentiana,
Saint Cecilia of Rome,
Saint Apollonia of Alexandria,
Saint Agatha of Sicily,
Saints Faith, Hope, Charity and Sophia *(Wisdom)*,
Saint Anastasia of Sirmium,
Saint Afra of Augsburg,
Saint Agnes of Rome,
Saint Juliana of Nicomedia,
Saint Lucy of Syracuse,
Saint Margaret the Virgin *(Of Antioch)*,
Saint Soteris,
Saint Catherine of Alexandria,
Saint Helena of Constantinople,
Saint Ursula of Cologne with your companions,
Saint Genevieve of Paris,
Saint Mary of Egypt,
Saint Scholastica of Nursia,
Saint Winifred of Wales,
Saint Osgyth of Mercia,
Saint Odile of Alsace *(Odilia)*,
Saint Fideswide,
Saint Edith of Polesworth,
Saint Christina the Astonishing,
Saint Gertrude the Great *(of Helfta)*,
Saint Agnes of Montepulciano,
Saint Catherine of Siena,
Saint Rita of Cascia,
Saint Rose of Lima,
Saint *(Mother)* Teresa of Calcutta,
All ye Holy Virgins,
All ye Holy Widows and Dependents,
All ye Holy Saints of God,

Laity

Saint Monica,
Saint Elizabeth of Hungary,
Saint Louis IX of France,

℣. All ye Holy Men and Women, Saints of God,
℟. *Intercede for us.*

Invocation to Christ

℣. Be Merciful, ℟. *Spare us, O Lord.*
℣. Be Merciful, ℟. *Graciously Hear us, O Lord.*

℟. *Deliver us, O Lord.*
From all evil,
From the snares of the devil,
From eternal damnation,
From the imminent dangers of our sins,

From demon infestations
From the spirit of fornication,
From the desire for vainglory,
From impurity of mind and body,
From anger, hatred, and all ill-will,
From impure thoughts,
From the blindness of the heart,
From lightning and tempest,
From sudden and unprovided death,
From pestilence, famine, war and earthquake,
From all sin,
From Thy Wrath,
Through the mystery of Thy holy Incarnation,
Through Thy coming,
Through Thy nativity,
Through Thy circumcision,
Through Thy Baptism and holy fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy Holy Resurrection,
Through Thy wondrous Ascension,
Through the coming of the Holy Ghost, the Paraclete,
At the hour of death, ℟. *Help us, O Lord,*
In the day of judgment,

Supplication for Various Needs

℟. *We beseech Thee, Hear us.*
We sinners,
That you Spare us,
That you Forgive us,
That you Deign to Lead us to True Repentance,
That you Grant us Peace,
That your Mercy and Compassion Protect us,
That you Deign to Rule and Defend your Catholic Church,
That you Deign to Preserve the Supreme Pontiff and all the Ranks of the Church in Holy Religion,
That you Deign to Humble the enemies of the Holy Church,
That you Deign to Grant Peace, True Concord, and Victory to our Kings and Princes,
That you Grant Peace and Unity to all Christian People,
That you Bring back to the Unity of the Church all who have strayed from its fold and Lead all infidels into the Light of the Gospel,
That you Deign to Preserve our Bishops and Abbots in Holy Religion,
That you Deign to Preserve our Congregations of Brothers and all your Saints in your Holy Service,
That you Deign to Preserve all Christian People Redeemed by your Precious Blood,
That you Repay all our Benefactors with Eternal Good,
That you Save our souls and those of our parents from Eternal Damnation,
That you Deign to Give and Preserve the fruits of the earth,
That you Deign to Turn the Eyes of your Mercy upon us,
That you Deign to Strengthen and Preserve us in your Holy Service,
That you Raise our minds to Heavenly Desires,
That you Deign to Look upon and Relieve the miseries of the poor and captives,
That you Grant Eternal Rest to all the Faithful Departed,
That you Deign to Hear us,

Conclusion

℣. Son of God, we beseech Thee,
℟. *Hear us.*
℣. Lamb of God, who takes away the sins of the world.
℟. *Spare us, O Lord.*
℣. Lamb of God, who takes away the sins of the world.
℟. *Graciously Hear us, O Lord.*
℣. Lamb of God, who takes away the sins of the world.
℟. *Have Mercy on us, O Lord.*

℣./℟. Christ, *Hear us.*
℣./℟. Christ, *Graciously Hear us.*
℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Have Mercy on us.*
℣./℟. Lord, *Have Mercy on us.*

℣. Our Father, ℟. *(in silence until)*
℣. And lead us not into temptation,
℟. *But deliver us from evil*, Amen.

Psalm 69

℣. [2]O God intend unto my help:
℟. *Lord make haste to help me.*
℣. [3]Let them be confounded and be ashamed,
℟. *that seek my soul.*
℣. [4]Let them be turned away backward, and be ashamed
℟. *that will me evils.*
℣. Let them be turned away forthwith ashamed,
℟. *that say to me: Well, well.*
℣. [5]Let all that seek thee
℟. *rejoice, and be glad in thee,*
℣. and let them say always: *Our Lord be magnified*:
℟. *which love thy salvation.*
℣. [6]But I am needy and poor:
℟. *O God help me,*
℣. thou art my helper, and deliverer:
℟. *o Lord be not slack.*

℣. Glory be to the ✠ Father, and to the Son, and to the Holy Spirit.
℟. *As it was in the Beginning, is Now, and will be Forever.* **Amen**.

℣. Save Thy servants.
℟. *My God, who Hope in Thee.*
℣. Be unto us, O Lord, a Tower of Strength.
℟. *In the face of the enemy.*
℣. Let Not the enemy prevail against us.
℟. *Nor the son of iniquity have power to harm us.*
℣. O Lord, Deal Not with us according to our sins.
℟. *Nor render unto us according to our sins.*
℣. Let us Pray for our Sovereign Pontiff.
℟. *The Lord Preserve him and Give him Life, and Make him Blessed upon the earth, and Deliver him Not up to his Soul enemies.*
℣. Let us Pray for our Benefactors.
℟. *Deign to Grant, O Lord, for the Sake of Thy Name, Eternal Life to all those who do good to us.*
℣. Let us Pray for the Faithful departed.
℟. *Eternal Rest Grant unto them, O Lord: and Let your Perpetual Light Shine upon them.*
℣. May they Rest in Peace. ℟. *Amen.*
℣. For our absent Brethren.
℟. *Save Thy servants who Hope in Thee, O my God.*
℣. Send them Help, O Lord, from Thy Holy Place.
℟. *And from Sion Protect them.*
℣. O Lord, Hear my prayer.
℟. *And let my cry Come unto Thee.*
℣. The Lord Be with you.
℟. *And with your Spirit.*

Collects

Let us Pray:

O God, whose nature is always to have mercy and to spare: *receive our petition; so that your compassion may mercifully absolve us and all your servants, whom the chain of sins binds.*

Hear, we beseech you, Lord, the prayers of your supplicants, and spare the sins of those who confess to you: *so that you may generously grant us both forgiveness and peace.*

Show us, O Lord, your ineffable mercy: *so that you may simultaneously deliver us from all our sins and from the punishments we deserve for them.*

O God, who is offended by sin, but is appeased by repentance: *graciously look upon the prayers of your supplicating people; and turn away the scourges of your wrath, which we deserve for our sins.*

Almighty eternal God, have mercy on your servant, our Pontiff, and direct him according to your mercy on the path of eternal salvation: *so that, by your gift, he may desire what is pleasing to you and with all his strength may fulfill it.*

O God, from whom come holy desires, right counsels, and just works: *grant to your servants that peace which the world cannot give; so that our hearts may be dedicated to your commandments, and, with the fear of enemies removed, our times may be tranquil by your protection.*

Burn our loins and hearts with the fire of the Holy Spirit, Lord: *so that we may serve you with a chaste body and please you with a clean heart.*

O God, the Creator and Redeemer of all the faithful, grant to the souls of your servants and handmaids the remission of all their sins: *so that they may obtain by pious supplications the indulgence they have always desired.*

Direct our actions by your inspiration, Lord, we beseech you, and carry them forward by your help: *so that every prayer and work of ours may always begin from you and by you be brought to completion.*

Almighty eternal God, who rules over the living and the dead and has mercy on all whom you foreknow will be yours by faith and works: *we humbly implore you that, through the intercession of all your Saints, those for whom we have decided to pour out our prayers, whether the present world still retains them in the flesh or the future world has already received them stripped of their bodies, may obtain forgiveness for all their sins by your clemency. Through our Lord Jesus Christ.*

℣. The Lord be with you. ℟. *And with your Spirit.*
℣. May the almighty and merciful Lord hear us. ℟. *Amen.*
℣. And may the souls of the faithful, through the mercy of God, rest in peace. ℟. *Amen.*
℣. Glory be to the ✠ Father, and to the Son, and to the Holy Spirit.
℟. *As it was in the Beginning, is Now, and will be Forever.* **Amen**.

Litany of The Holy 14 Helpers

Pilgrimage - Devotional Booklet
for the Veneration of the

Holy 14 Helpers (1448)

Compiled
by a Priest of the Archdiocese of Cologne
with High Ecclesiastical Approval

Neuss
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Sign of the Holy Cross

By the Sign of the Holy † Cross, Deliver us from † our enemies † O Thou our God. In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen**.

℣./℟. Lord, *Have Mercy on us.*
℣./℟. Christ, *Have Mercy on us.*
℣./℟. Christ, *Hear us.*
℣./℟. Christ, *Graciously Hear us.*

℟. *Have Mercy on us.*
℣. God the Father of Heaven.
℣. God the Son, Redeemer of the World.
℣. God the Holy Spirit.
℣. Holy Trinity, One God.
℣. Jesus, Strength of the Martyrs.

℟. *Pray for us.*
Holy Mary, the Most Powerful Helper among all the Saints of God,
Holy Joseph, Comforter of all the afflicted and needy,
Holy Archangel Michael, great Patron of the dying
All the Holy Choirs of Blessed Spirits,
All the Holy Patriarchs and Prophets,
All the Holy Apostles and Evangelists,
All the Holy Martyrs and Confessors,
All the Holy Bishops and Doctors,
All the Holy Monks and Hermits,
All the Holy Virgins and Widows,
You, Chosen Fourteen Helpers,
Saint Dionysius *(against unrest of conscience)*, Excellent Bishop and Martyr of the first Christianity,
Saint Blaise *(neck and throat ailments)*, Bishop and Martyr, loving Father of the poor,
Saint Erasmus *(abdominal pains)*, Bishop and Martyr, tireless Comforter of oppressed Christians,
Saint Cyriacus *(against the devil's pursuit)*, Deacon and Martyr, Mighty Conqueror of satan,
Saint Pantaleon *(patron of the sick)*, Martyr, wonderful Doctor of the sick in body and Soul,
Saint Vitus *(christian youths and virtue of chastity)*, Martyr, special Patron of Youth and Purity,
Saint Christopher *(against hunger, plague and temptations of hell)*, Martyr, Rescuer from dangers on land and water,
Saint Achatius *(against fears of death)*, brave Warrior and through your Suffering and Death on the Cross of Jesus Christ Glorifying Witness of Blood,
Saint Eustachius *(most complex tribulations)*, valiant Warrior and Witness of Blood, who Encouraged your wife and children by your Example to Steadfast Death for God,
Saint George *(against lack of faith)*, Warrior and Martyr, who through your Courageous death led many to the True Faith,
Saint Giles *(Aegidius) (grace of worthy confession)*, Abbot and Hermit, who Encouraged many to Despise the world and its vanities,
Saint Margaret *(helper in birth needs)*, Virgin and Martyr, Invincible Conqueror of the infernal cunning and assaults,
Saint Barbara *(worthy reception of the holy dying sacraments)*, Virgin and Martyr, who as a Patroness for Receiving the Holy Sacraments on the Deathbed is Venerated throughout the Church,
Saint Catherine *(help sinners achieve true remorse and repentance)*, Virgin and Martyr, who Shamed and Defeated the wisdom of the heathens,
All Holy chosen ones of God,

Be Merciful to *us*, *Spare us*, *O Lord!*
Be Merciful to *us*, *Hear us*, *O Lord!*

℟. *Deliver us*, *O Lord!*
From all evil,
From all sin,
From evil thoughts and desires,
From useless words,
From sinful deeds,
From anger, hatred, and all evil will,
From spite and strife,
From enmity and discord,
From the seduction of evil people,
From unnecessary worries,
From misfortune and harm,
From lack and poverty,
From hunger, plague, and war,
By your Faithfulness and Mercy,
By your Gracious Blessing,
By your Holy Presence,
By the Love of your Father,
By the Intercession of your Holy Mother,
By the Intercession of the Fourteen Helpers,
By the Merits and Intercession of all your Saints,

℟. *We beseech you*, *Hear us.*
We poor sinners,
That you would Instill in us a True childlike Trust in your Wise and Gracious Providence,
That we may Recognize and Honor your Most Holy Will in happiness and in sorrow,
That we may Accept Everything from your Father's Hand with the deepest Thanks,
That our will may at All times Conform to your Most Holy Will,
That we may Never forget your Mercy, which has Cared for us from the beginning,
That in grievous sufferings we may be Convinced that the Way you Lead us Is the Way to Eternal Life,
That you would also have Mercy on All our sorrowful, miserable, sick, and suffering brothers,
That you would Be our Comfort on the Day of Tribulation,

O Lamb of God, who takest away the sins of the world, *spare us*, *O Lord*!
O Lamb of God, who takest away the sins of the world, *graciously hear us*, *O Lord*!
O Lamb of God, who takest away the sins of the world, *have mercy on us*, *O Lord*!

℣./℟. Christ, *hear us*!
℣./℟. Christ, *graciously hear us*!
℣./℟. Lord, *have mercy on us*!
℣./℟. Christ, *have mercy on us*!
℣./℟. Lord, *have mercy on us*!

Our Father…
Hail Mary…

℣. *Pray for us, you Holy Helpers,*
℟. *That we may Be made Worthy of the Promises of Christ.*

Prayer

Almighty, Eternal God, Who has Honored the Glorious Mother of God and Ever Virgin Mary, as well as these Fourteen Holy Ones with the Special Privilege that all who take Refuge in them in fears and needs experience the Salutary effect of their Petition, — we beseech you by their Merits and Intercession: Have Mercy on all the needy who suffer in tribulation, that they may Not become faint-hearted and without Comfort, and Never forget that you Are the Father of all the poor and oppressed, through Jesus Christ our Lord, your Son, who Lives and Reigns with you in the Unity of the Holy Spirit, God Forever and Ever.

Chosen Friends of God, blood Witnesses of Jesus, Holy Fourteen Helpers! who Denied yourselves and all earthly things here below, Resisted the impulses of sin, wrath, and passion with Strength, Scorned the flattery as well as the threats of the persecutors, therefore Endured the harshest persecutions and Died the cruelest Martyr's Death, but after your human perfection, passed over as Tested Just ones, as Crowned Victors to the Inexpressible Joys of Heavenly Bliss, to Receive there the Reward Prepared for you, where the Highest Rewarder and Dispenser of Eternal Goods now Surrounds you with the Nameless Glory of Himself and Accepts your Intercession for suffering people with Pleasure, — to you Saints we cry in our needs, in our adversities of life for Intercession, Assistance, and Help.

Our transgressions are indeed countless like the grains of sand by the sea, our misdeeds cry out to Heaven like the blood of the first murdered among the children of men; great is the number of our sins, but Greater still are the Mercies of God shown to the Repentant penitent. We Confess our guilt, Regret every transgression, Curse sin. Faith bids us Hope for Mercy, Forgiveness, and Grace. Turn away from us, Holy Helpers, the Deserved Punishments and Chastisements that God's Just Wrath has Imposed on us, His Eternal Providence has Decreed.

Come, Hasten, Help us in every cause that we present to you, in the Battle with need and tribulation, in every misfortune of life, in the hour of death, through Jesus Christ our Lord. Amen.

Divine Mercy
Stations of the Cross

Sign of the Holy Cross

By the Sign of the Holy † Cross, Deliver us from † our enemies † O Thou our God. In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. **Amen**.

O Lord, Come to my Aid,
O Lord, Make Haste to Help me.

Apostle's Creed

Initial Prayer

Oh Merciful Lord, my Master, I want to Follow You Faithfully, I want to Imitate You in my life in a more and more perfect way.

Therefore, I ask You to Grant me through the meditation of Your Passion the Grace to better understand the mysteries of the Spiritual Life.

Mary, Mother of Mercy, always Faithful to Christ, Lead me Through the Sorrowful Way of Your Son's Passion and Obtain for me the necessary Graces so that this Way of the Cross May be Fruitful. **Amen**.

Station I

Jesus is Condemned to Death.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[59]And the chief Priests and the whole Council sought false witness against JESUS, that they might put him to death: [60]and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses;" Mt 26:59-60.

St Faustina: "My happiest moments are when I am alone with my Lord. During these moments I experience the greatness of God and my own misery. Once, Jesus said to me,"

Jesus: "Do not be surprised that you are sometimes unjustly accused. I myself first drank this cup of undeserved suffering for love of you. (289)

My daughter, when I was before Herod, I obtained a grace for you; namely, that you would be able to rise above human scorn and follow faithfully in My footsteps. Be silent when they do not want to acknowledge your truth, because it is then that you speak more eloquently." (1164)

St Faustina: "Silence is a sword in the spiritual struggle. A talkative soul will never attain sanctity. The sword of silence will cut off everything that would like to cling to the soul.

We are sensitive to words and quickly want to answer back, without taking any regard as to whether it is God's will that we should speak.

A silent soul is strong; no adversities will harm it if it perseveres in silence. The silent soul is capable of attaining the closest union with God. It lives almost always under the inspiration of the Holy Spirit. God works in a silent soul without hindrance." (477)

Merciful Jesus, Help me to Know how to Accept all human judgment and Never let them Condemn You to death in the person of my Neighbor.

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station II

Jesus Takes up His Cross.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[1]THEN therefore Pilate took JESUS, and scourged him [11068]. [2]And the soldiers platting a crown of thorns, put it upon his head: and they put about him a purple garment. [3]And they came to him, and said: *Hail King of the Jews*; and they gave him blows.

[4]Pilate went forth again, and saith to them: *Behold I bring him forth unto you, that you may know that I find no cause in him.* [5]JESUS therefore went forth carrying the crown of thorns, and the purple vestiment. And he saith to them: *Lo the man.*

[6]When the chief Priests therefore and the ministers had seen him, they cried, saying: *Crucify, crucify him.* Pilate saith to them: *Take him you, and crucify him. For I find no cause in him* [11069]. [7]The Jews answered him: *We have a Law; and according to the Law he ought to die; because he hath made himself the Son of God.*

[8]When Pilate therefore had heard this saying, he feared more [11070]. [9]And he entered into the Palace again; and he saith to JESUS: *Whence art thou?* But JESUS gave him no answer." Jn 19:1-9.

St Faustina: "God often allowed such things for the sake of my inner formation, but He compensated me for this humiliation by a great consolation. During Benediction I saw Him in great beauty. Jesus looked at me kindly and said,"

Jesus: "My daughter, do not be afraid of sufferings; I am with you. (289)

My child, you please me most by suffering. In your physical as well as your mental sufferings, my daughter, do not seek sympathy from creatures.

I want the fragrance of your suffering to be pure and unadulterated. I want you to detach yourself, not only from creatures, but also from yourself.

My daughter, I want to delight in the love of your heart, a pure love, virginal, unblemished, untarnished. The more you will come to love suffering, My daughter, the purer your love for Me will be." (279)

St Faustina: "True love is measured by the thermometer of suffering. (342)

Jesus, I thank You for the little daily crosses, for opposition to my endeavors, for the hardships of communal life, for the misinterpretation of my intentions, for humiliations at the hands of others, for the harsh way in which we are treated, for false suspicions, for poor health and loss of strength, for self-denial, for dying to myself, for lack of recognition in everything, for the upsetting of all my plans.

Thank You, Jesus, for interior sufferings, for dryness of spirit, for terrors, fears and incertitudes, for the darkness and the deep interior night, for temptations and various ordeals, for torments too difficult to describe, especially for those which no one will understand, for the hour of death with its fierce struggle and all its bitterness." (343)

Merciful Jesus, Teach me to Appreciate the fatigue of life, illness, all suffering, and to carry with Love the Cross of each day.

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station III

Jesus Falls the First Time.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[6]All we have strayed as sheep, every one hath declined into his own way: and our Lord hath put upon him the iniquity of all us.

[7] [7756] He was offered because himself would, and opened not his mouth: as a sheep to slaughter shall he be led, and as a lamb before his shearer, he shall be dumb, & shall not open his mouth:

[8] [7757] from distress and from judgement he was taken up: who shall declare his generation? Because he is cut out of the land of the living, for the wickedness of my people have I strucken him.

[9] [7758] And he shall give the impious for his burial, and the rich for his death: because he hath not done iniquity, neither was there guile in his mouth." Is 53:6-9.

Jesus: "My daughter, write that involuntary offenses of souls do not hinder My love for them or prevent Me from uniting Myself with them. But voluntary offenses, even the smallest, obstruct My graces, and I cannot lavish My gifts on such souls." (1641)

St Faustina: "When the burden of the battle becomes too much for me, I throw myself like a child into the arms of the heavenly Father and trust I will not perish.

O my Jesus, how prone I am to evil, and this forces me to be constantly vigilant. But I do not lose heart. I trust God's grace, which abounds in the worst misery." (606)

Merciful Lord, Protect me from everything, even the smallest, but voluntary and conscious Infidelity.

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station IV

Jesus Meets His Mother.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[34]And Simeon blessed them, and said to MARY his mother: *Behold this is set unto the ruin, and unto the resurrection of many in Israel, & for a sign which shall be contradicted* [10437], [35]*and thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed* [10438]." Lk 2:34-35.

Jesus: "Listen, My daughter, although all the works that come into being by My will are exposed to great sufferings, consider whether any of them has been subject to greater difficulties than that work which is directly Mine – the work of Redemption. You should not worry too much about adversities. The world is not as powerful as it seems to be; its strength is strictly limited.

Know, My daughter, that if your soul is filled with the fire of My pure love, then all difficulties dissipate like fog before the sun's rays and dare not touch the soul. All adversaries are afraid to start a quarrel with such a soul, because they sense that it is stronger than the whole world." (1643)

St Faustina: "During the second Mass, I turned to our Holy Mother, telling Her that it was difficult for me to separate myself from this Congregation.... *"which is under Your special protection, O Mary."*

Then I saw the Blessed Virgin, unspeakably beautiful. She came down from the altar to my kneeler, held me close to herself and said to me, "*I am Mother to you all, thanks to the unfathomable mercy of God. Most pleasing to Me is that soul which faithfully carries out the will of God.*"

She gave me to understand that I had faithfully fulfilled the will of God and had thus found favor in His eyes. "*Be courageous. Do not fear apparent obstacles, but fix your gaze upon the Passion of My Son, and in this way you will be victorious.*" (449)

Mary, Mother of Mercy, you Are always with me, especially in suffering, just as you Were in the Way of the Cross of Your Son.

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station V

Simon of Cyrene helps Jesus Carry His Cross.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[26]And when they led him, they took one Simon of Cyrene coming from the country: and they laid the Cross upon him to carry after JESUS[10716]." Lk 23:26.

Jesus: "Write that by day and by night My gaze is fixed upon him, and I permit these adversities in order to increase his merit. I do not reward for good results but for the patience and hardship undergone for My sake." (86)

St Faustina: "My Jesus, You see that Your holy will is everything to me. It makes no difference to me what You do with me. You command me to set to work-and I begin calmly, although I know that I am incapable of it; through Your representatives, You order me to wait so I wait patiently;

You fill my soul with enthusiasm but You do not make it possible for me to act; You attract me to yourself in heaven-and You leave me in this world; You pour into my soul a great yearning for yourself-and You hide yourself from me. I am dying of the desire to be united with You forever, and You do not let death come near me.

O will of God, you are the nourishment and delight of my soul. When I submit to the holy will of my God, a deep peace floods my soul.

O my Jesus, You do not give a reward for the successful performance of a work, but for the good will and the labor undertaken. Therefore, I am completely at peace, even if all my undertakings and efforts should be thwarted or should come to naught. If I do all that is in my power, the rest is not my business. And therefore the greatest storms do not disturb the depths of my peace; the will of God dwells in my conscience." (952)

Jesus, my Lord, may every thought, word, and action be done exclusively for Love of You. Purify my intentions.

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station VI

Veronica wipes the Face of Jesus.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[2][7752] And he shall come up as a young spring before him, and as a root from a thirsty ground: there is no beauty in him, nor comeliness, and we have seen him, and there was no sightliness, and we were desirous of him.

[3][7753] Despised, and most abject of men, a man of sorrows, and knowing infirmity: and his look as it were hid and despised, whereupon neither have we esteemed him." Is 53:2-3.

Jesus: "My daughter, in this meditation, consider the love of neighbor. Is your love for your neighbor guided by My love? Do you pray for your enemies? Do you wish well to those who have, in one way or another, caused you sorrow or offended you?

Know that whatever good you do to any soul, I accept it as if you had done it to Me." (1768)

St Faustina: "I am learning how to be good from Jesus, from Him who is goodness itself, so that I may be called a daughter of the heavenly Father. This morning, when someone hurt my feelings, I tried, in that suffering, to unite my will to the will of God, and I praised God by my silence. (669)

Great love can change small things into great ones, and it is only love which lends value to our actions. And the purer our love becomes, the less there will be within us for the flames of suffering to feed upon, and the suffering will cease to be a suffering for us; it will become a delight!" (302)

Oh Jesus, my Master, may my eyes, my hands, my mouth, and my heart be Merciful. Transform me into Mercy.

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station VII

Jesus Falls a Second Time.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[4][7754] He surely hath born our infirmities, and our sorrows he hath carried: and we have thought him as it were a leper, & stricken of God, and humbled." Is 53:4.

Jesus: "You see, My child, what you are of yourself. The cause of your falls is that you rely too much upon yourself and too little on Me. But let this not sadden you so much. You are dealing with the God of Mercy, which your misery cannot exhaust. Remember, I did not allot only a certain number of pardons. (1488)

Without special help from Me, you are not even capable of accepting My graces. You know who you are." (738)

St Faustina: "Jesus, do not leave me alone in suffering. You know, Lord, how weak I am. I am an abyss of wretchedness, I am nothingness itself; so what will be so strange if You leave me alone and I fall? I am an infant, Lord, so I cannot get along by myself.

However, beyond all abandonment I trust, and in spite of my own feeling I trust, and I am being completely transformed into trust-often in spite of what I feel.

Do not lessen any of my sufferings, only give me strength to bear them. Do with me as You please, Lord, only give me the grace to be able to love You in every event and circumstance. Lord, do not lessen my cup of bitterness, only give me strength that I may be able to drink it all.

O Lord, sometimes You lift me up to the brightness of visions, and then again You plunge me into the darkness of night and the abyss of my nothingness, and my soul feels as if it were alone in the wilderness. Yet, above all things, I trust in You, Jesus, for You are unchangeable. My moods change, but You are always the same, full of mercy. (1489)

O my Jesus, keep me near to You! See how weak I am! I cannot go a step forward by myself; so You, Jesus, must stand by me constantly like a mother by a helpless child-and even more so." (264)

May Your Grace Strengthen me, Oh Lord, so that I do Not always fall into the same mistakes; and when I do fall, Help me to Rise and Sing of Your Mercy.

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station VIII

Jesus Consoles the women of Jerusalem.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"[27]And there followed him a great multitude of people, and of women which bewailed and lamented him. [28]But JESUS turning to them, said: *Daughters of Jerusalem, weep not upon me, but weep upon your selves, and upon your children*[10717]. [29]*For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, & the paps that have not given suck.* [30]*Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* [31]*For if in the green wood they do these things, in the dry what shall be done?*[10718]" Lk 23:27-31.

Jesus: " What you see in reality, these souls see through faith. Oh, how pleasing to Me is their great faith! You see, although there appears to be no trace of life in Me, in reality it is present in its fullness in each and every Host. But for Me to be able to act upon a soul, the soul must have faith. O how pleasing to Me is living faith! (1420)

I desire that you would all have more faith at the present time. How great is My joy at the faithfulness of My spouse in the smallest thing." (352)

St Faustina: "I fervently beg the Lord to strengthen my faith, so that in my drab, everyday life I will not be guided by human dispositions, but by those of the spirit. Oh, how everything drags man towards the earth! But lively faith maintains the soul in the higher regions and assigns self-love its proper place; that is to say, the lowest one." (210)

Merciful Lord, I thank You for the Holy Baptism and the Grace of Faith. Again I cry out: Lord, I believe in You, Strengthen my Faith!

Our Father Hail Mary Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station IX

Jesus Falls the Third Time.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"10 [7759] And our Lord would break him in infirmity. If he shall put away his soul for sin, he shall see seed of long age, and the will of our Lord shall be directed in his hand.

11 [7760] For that his soul hath laboured, he shall see and be filled: in his knowledge the same my just servant shall justify many, and he shall bear their iniquities.

12 [7761] Therefore will I distribute unto him very many, and he shall divide the spoils of the strong, for that he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sin of many, and hath prayed for the transgressors." Is 53:10-12.

Jesus: "My child, know that the greatest obstacles to holiness are discouragement and an exaggerated anxiety. These will deprive you of the ability to practice virtue.

All temptations united together ought not disturb your interior peace, not even momentarily. Sensitiveness and discouragement are the fruits of self-love. You should not become discouraged, but strive to make My love reign in place of your self-love.

Have confidence, My child. Do not lose heart in coming for pardon, for I am always ready to forgive you. As often as you beg for it, you glorify My mercy." (1488)

St Faustina: "My Jesus, despite Your graces, I see and feel all my misery. I begin my day with battle and end it with battle. As soon as I conquer one obstacle, ten more appear to take its place. But I am not worried, because I know that this is the time of struggle, not peace." (606)

Merciful Lord, I offer You what is only mine, that is, sin and human weakness. I beg You, let my misery Disappear into Your Unfathomable Mercy.

Our Father · Hail Mary · Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station X

Jesus is stripped of His Garments.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"23 The soldiers therefore when they had crucified him, took his garments *(and they made four parts, to every soldier a part)* & his coat. And his coat was without seam, wrought from the top through out. 24 They said therefore one to another: *Let us not cut it, but let us cast lots for it whose it shall be.* That the scripture might be fulfilled saying: They have parted my garments among them: and upon my vesture they have cast lots. And the soldiers did these things." Jn 19:23-24.

St Faustina: "I tried to make a Holy Hour, but began it with great difficulty. A certain yearning started to tear at my heart. My mind was dimmed so that I could not understand the simplest forms of prayer. And so passed by an hour of prayer, or rather of struggle. I resolved to pray for a second hour, but my inner sufferings increased-great dryness and discouragement.

I resolved to pray for a third hour. In the third hour, which I resolved to spend kneeling without any support, my body started to clamor for rest. But I in no way relented.

I stretched out my arms and, though I spoke no words, I persisted by sheer will. After a while, I took the ring off my finger and asked Jesus to look at the ring, that sign of our eternal union, and I offered Jesus the feelings I had had on the day of perpetual vows.

After a while, I feel my heart inundated with a wave of love. A sudden recollection of spirit, the senses quiet down, and God's presence pervades my soul. I know only this: that it is Jesus and I. I saw Him just as He had appeared to me in that instant after my perpetual vows, when I was likewise making a Holy Hour.

Jesus was suddenly standing before me, stripped of His clothes, His body completely covered with wounds, His eyes flooded with tears and blood, His face disfigured and covered with spittle. The Lord then said to me,"

Jesus: "The bride must resemble her Betrothed"

St Faustina: "I understood these words to their very depth. There is no room for doubt here. My likeness to Jesus must be through suffering and humility. "

Jesus: "See what love of human souls has done to Me. My daughter, in your heart I find everything that so great a number of souls refuses Me. Your heart is My repose. I often wait with great graces until towards the end of prayer." (268)

Silent and Humble-Hearted Jesus, Form my heart According to Yours.

Our Father · Hail Mary · Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station XI

Jesus is nailed to the Cross.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"39 And they that passed by, blasphemed him, wagging their heads, 40 and saying: *Vah, thou that destroyest the Temple of God and in three days doest re-edify it; save thine own self: if thou be the Son of God, come down from the Cross.* 41 In like manner also the chief Priests with the Scribes and ancients mocking, said: 42 *He saved other; himself he can not save: if he be the King of Israel, let him now come down from the Cross, and we will believe him.* 43 *He trusted in God; let him now deliver him if he will: for he said, that I am the Son of God.*" Mt 27:39-43.

St Faustina: "During Holy Mass, I saw Jesus stretched out on the Cross, and He said to me,"

Jesus: "My pupil, have great love for those who cause you suffering. Do good to those who hate you."

St Faustina: "I answered, "O my Master, You see very well that I feel no love for them, and that troubles me." Jesus answered,"

Jesus: "It is not always within your power to control your feelings. You will recognize that you have love if, after having experienced annoyance and contradiction, you do not lose your peace, but pray for those who have made you suffer and wish them well." (1628)

St Faustina: "O my Jesus, you know what efforts are needed to live sincerely and unaffectedly with those from whom our nature flees, or with those who, deliberately or not, have made us suffer. Humanly speaking, this is impossible.

At such times more than at others, I try to discover the Lord Jesus in such a person and for this same Jesus, I do everything for such people.

In such acts, love is pure, and such practice of love gives the soul endurance and strength. I do not expect anything from creatures, and therefore I am not disappointed. I know that a creature is poor of itself, so what can one expect from it? God is everything for me; I want to evaluate everything according to God's ways." (766)

Oh Purest Love! Reign totally in my heart and Make me Love what surpasses human measure.

Our Father · Hail Mary · Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station XII

Jesus dies on the Cross.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"44 And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45 And the sun was darkened; and the veil of the temple was rent in the midst. 46 And JESUS crying with a loud voice, said: *Father, into thy hands I commend my Spirit.* And saying this, he gave up the ghost [10722]." Lk 23:44-46.

"33 But after they were come to JESUS, when they saw that he was dead, they did not break his legs, 34 but one of the soldiers with a spear opened his side, & incontinent there came forth blood and water.

35 And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe [11080]. 36 For these things were done that the scripture might be fulfilled: You shall not break a bone of him [11081]. 37 And again another scripture saith: They shall look on him whom they pierced [11082]." Jn 19:33-37.

St Faustina: "In the evening, I saw the Lord Jesus upon the cross. From His hands, feet and side, the Most Sacred Blood was flowing. After some time, Jesus said to me,"

Jesus: "All this is for the salvation of souls. Consider well, My daughter, what you are doing for their salvation."

St Faustina: "I answered, "*Jesus, when I look at Your suffering, I see that I am doing next to nothing for the salvation of souls.*" And the Lord said to me,"

Jesus: "Know, My daughter, that your silent day-to-day martyrdom in complete submission to My will ushers many souls into heaven. And when it seems to you that your suffering exceeds your strength, contemplate My wounds, and you will rise above human scorn and judgment. Meditation on My Passion will help you rise above all things."

St Faustina: "I understood many things I had been unable to comprehend before. (1184) Then I saw the Lord Jesus nailed to the cross. When He had hung on it for a while, I saw a multitude of souls crucified like Him. Then I saw a second multitude of souls, and a third.

The second multitude were not nailed to *[their]* crosses, but were holding them firmly in their hands. The third were neither nailed to *[their]* crosses nor holding them firmly in their hands, but were dragging *[their]* crosses behind them and were discontent. Jesus then said to me,"

Jesus: "Do you see these souls? Those who are like Me in the pain and contempt they suffer will be like Me also in glory. And those who resemble Me less in pain and contempt will also bear less resemblance to Me in glory." (446)

Jesus my Savior, Hide me in the Depths of Your Heart, because Strengthened by Your Grace, I may be Like You in the Love of the Cross and may Participate in Your Glory.

Our Father · Hail Mary · Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station XIII

Jesus is taken down from the Cross.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"47And the Centurion seeing that which was done, glorified God, saying: *Indeed this man was just*[10723]. 48And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49And all his acquaintance stood a far off[10724], and the women that had followed him from Galilee, seeing these things." Lk 23:47-49.

"38And after these things Joseph of Arimathaea *(because he was a Disciple of JESUS, but secret for fear of the Jews)* desired Pilate that he might take away the body of JESUS. And Pilate permitted. He came therefore, & took away the body of JESUS. 39Nicodemus also came, he that at the first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pounds. 40They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner is with the Jews to bury." Jn 19:38-40.

St Faustina: "On one occasion, the Lord said to me,"

Jesus: "Why are you fearful and why do you tremble when you are united to Me? I am displeased when a soul yields to vain terror. Who will dare to touch you when you are with Me? Most dear to Me is the soul that strongly believes in My goodness and has complete trust in Me. I heap My confidence upon it and give it all it asks." (453)

St Faustina: "I fly to Your mercy, Compassionate God, who alone are good. Although my misery is great, and my offenses are many, I trust in Your mercy, because You are the God of mercy; and, from time immemorial, it has never been heard of, nor do heaven or earth remember, that a soul trusting in Your mercy has been disappointed.

O God of compassion, You alone can justify me, and You will never reject me when I, contrite, approach Your Merciful Heart, where no one has ever been refused, even if he were the greatest sinner." (1730)

Merciful Jesus, Multiply in me each day the Trust in Your Mercy, so that wherever I go, I may bear Witness to Your Unbounded Goodness and Love.

Our Father · Hail Mary · Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Station XIV

Jesus is Laid in the Sepulchre.

℣. *We Adore You, O Christ, and we Praise You (Genuflect).*
℟. *Because by Your Holy Cross You have Redeemed the world.*

"41And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42There therefore because of the Parasceve of the Jews, they laid JESUS, because the monument was hard by." Jn 19:41-42.

Jesus: "My beloved child, delight of My Heart, your words are dearer and more pleasing to me than the angelic chorus. All the treasures of My Heart are open to you. Take from this Heart all that you need for yourself and for the whole world. For the sake of your love, I withhold the just chastisements, which mankind has deserved.

A single act of pure love pleases Me more than a thousand imperfect prayers. One of your sighs of love atones for many offenses with which the godless overwhelm Me. The smallest act of virtue has unlimited value in My eyes because of your great love for Me. In a soul that lives on My love alone, I reign as in heaven.

I watch over it day and night. In it I find My happiness; My ear is attentive to each request of its heart; often I anticipate its requests. O child, especially beloved by Me, apple of My eye, rest a moment near My Heart and taste of the love in which you will delight for all eternity.

But child, you are not yet in your homeland; so go, fortified by My grace, and fight for My kingdom in human souls; fight as a king's child would; and remember that the days of your exile will pass quickly, and with them the possibility of earning merit for heaven.

I expect from you, My child, a great number of souls who will glorify My mercy for all eternity. My child, that you may answer My call worthily, receive Me daily in Holy Communion. It will give you strength..." (1489)

St Faustina: "My Jesus, I will now strive to give honor and glory to Your Name, doing battle till the day on which You yourself will say, enough! Every soul You have entrusted to me, Jesus, I will try to aid with prayer and sacrifice, so that Your grace can work in them.

O great lover of souls, my Jesus, I thank You for this immense confidence with which You have deigned to place souls in our care. O you days of work and of monotony, you are not monotonous to me at all, for each moment brings me new graces and opportunity to do good." (245)

Oh Merciful Lord, let None of the souls You have Entrusted to me perish.

Our Father · Hail Mary · Glory Be

Have Mercy on us, Lord, have Mercy on us. Holy Mother, May the Wounds of the Lord be Imprinted on my Heart.

Prayer After the Via Crucis

O my Jesus, my only Hope, thank You for the Book which You have Opened before my Soul's eyes. That Book is Your Passion which You Underwent for Love of me.

It is from this Book that I have Learned how to Love God and Souls.

In this Book there are Found for us Inexhaustible Treasures.

O Jesus, how few Souls Understand You in Your Martyrdom of Love!

Oh, how Great is the Fire of Purest Love which Burns in Your Most Sacred Heart!

Happy the Soul that has come to Understand the Love of the Heart of Jesus! (304)

The Chaplet of Divine Mercy

One evening, as I looked up from my cell to the sky and saw the beautiful star-strewn firmament and the moon, an inconceivable fire of love for my Creator welled up within my soul and, unable to bear the yearning for Him that arose within my soul, I fell on my face, humbling myself in the dust.

I glorified Him for all His works and, when my heart could no longer bear what was going on within it, I wept aloud. Then my Guardian Angel touched me and spoke to me these words: "*The Lord orders me to tell you to rise from the ground.*" I did so immediately, but felt no consolation in my soul. The yearning for God grew even stronger in me.

One day, when I was at adoration, and my spirit seemed to be dying for Him, and I could no longer hold back my tears, I saw a spirit of great beauty who spoke these words to me: "*Don't cry-says the Lord.*"

After a moment I asked, "*Who are you?*" He answered me, "*I am one of the Seven Spirits who stand before the Throne of God day and night and give Him ceaseless Praise.*"

Yet this spirit did not soothe my yearning, but roused me to even greater longing for God. This spirit is very beautiful, and his beauty comes from close union with God. This spirit does not leave me for a single moment, but accompanies me everywhere.

On the following day during Holy Mass, before the Elevation, this spirit began to sing these words: "*Holy, Holy, Holy.*" His voice was like that of a thousand voices; it is impossible to put it into words.

Suddenly my spirit was united with God, and in that instant I saw the grandeur and the inconceivable holiness of God and, at the same time, I realized the nothingness Iam of myself.

I knew, more distinctly than ever before, the Three Divine Persons, the Father, the Son and the Holy Spirit. But their being, their Equality and their Majesty are One.

My soul is in communion with these Three; but I do not know how to express this in words; yet my soul understands it well. Whoever is united to One of the Three Persons is thereby united to the whole Blessed Trinity, for this Oneness is Indivisible.

This vision, or rather, this knowledge filled my soul with unimaginable happiness, because God is so great.

What I am describing I did not see with my eyes, as on previous occasions, but in a purely interior manner, in a purely spiritual way, independent of the senses. This continued until the end of Holy Mass.

This now happens often to me, and not only in the chapel, but also at work and at times when I least expect it.

When our confessor *[Father Sopocko]* was away, I confessed to the Archbishop *[Romuald Jalbrzykowski]*. When I revealed my soul to him, I received this reply: "*My daughter, arm yourself with great patience; if these things come from God, they will be realized sooner or later. So be completely at peace. I understand you very well in this matter, my daughter. And now, as regards your leaving the Congregation and thinking of another one, do not entertain such thoughts, for this would be a serious interior temptation.*"

After this confession, I said to the Lord Jesus, "*Why do Yon command me to do such things and yet donot make it possible to accomplish them?*"

Then I saw the Lord Jesus after Holy Communion in the same little chapel where I had gone to confession, in the same way in which He is represented in the image. The Lord said to me, *Do not be sad. I will give him to understand the things I am asking of you.*

When we were leaving, the Archbishop was very busy, but he told us to return and wait a bit. When we entered the chapel again, I heard these words in my soul: *Tell him what you have seen in this chapel.*

At that very moment the Archbishop came in and asked if we did not have something to tell him. But although I had been commanded to tell him, I could not do so because I was in the company of one of the sisters.

One more word from the Holy Confession: "*To entreat mercy for the world is a great and beautiful idea. Pray much, Sister, pray for mercy upon sinners, but do it in your own convent.*"

The following day, Friday, September 13, 1935.

In the evening, when I was in my cell, I saw an Angel, the executor of Divine Wrath. He was clothed in a dazzling robe, his face gloriously bright, a cloud beneath his feet. From the cloud, bolts of thunder and flashes of lightning were springing into his hands; and from his hand they were going forth, and only then were they striking the earth.

When I saw this sign of Divine Wrath which was about to strike the earth, and in particular a certain place, which for good reasons I cannot name, I began to implore the Angel to hold off for a few moments, and the world would do penance. But my plea was a mere nothing in the face of the Divine Anger.

Just then I saw the Most Holy Trinity. The greatness of Its Majesty pierced me deeply, and I did not dare to repeat my entreaties.

At that very moment I felt in my soul the power of Jesus' grace, which dwells in my soul. When I became conscious of this grace, I was instantly snatched up before the Throne of God.

Oh, how great is our Lord and God and how incomprehensible His holiness! I will make no attempt to describe this greatness, because before long we shall all see Him as He is. I found myself pleading with God for the world with words heard interiorly.

As I was praying in this manner, I saw the Angel's helplessness: he could not carry out the just punishment which was rightly due for sins. Never before had I prayed with such inner power as I did then.

The words with which I entreated God are these: *Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord Jesus Christ for our sins and those of the whole world; for the Sake of His Sorrowful Passion, have Mercy on us.*

The next morning, when I entered chapel, I heard these words interiorly: *Every time you enter the chapel, immediately recite the prayer which I taught you yesterday.*

When I had said the prayer, in my soul I heard these words: *This prayer will serve to appease My Wrath. You will recite it for nine days, on the beads of the rosary, in the following manner:*

First of all, you will say one OUR FATHER and HAIL MARY and the I BELIEVE IN GOD. Then on the OUR FATHER beads you will say the following words:

"Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord Jesus Christ, in Atonement for our sins and those of the whole world."

On the HAIL MARY beads you will say the following words:

"For the Sake of His Sorrowful Passion have Mercy on us and on the whole world."

In conclusion, three times you will recite these words:

"Holy God, Holy Mighty One, Holy Immortal One, have Mercy on us and on the whole world."

The Chaplet of Divine Mercy

Sign of the Holy Cross

By the Sign of the Holy † Cross, Deliver us from † our enemies † O Thou our God. In the Name ✠ of the Father, and of the Son, and of the Holy Spirit. Amen.

Our Father · Hail Mary · Glory Be

Apostle's Creed

On the Our Father Beads we Say

Eternal Father, I offer You the Body and Blood, Soul and Divinity, of Your dearly beloved Son, Our Lord Jesus Christ, in Atonement for our sins and those of the whole world. Amen.

On the Hail Mary Beads we Say

For the Sake of His Sorrowful Passion, Have Mercy on us and on the whole world.

In Conclusion Three Times we Say

Holy God, Holy Mighty One, Holy Immortal One, Have Mercy on us and on the whole world. Amen.

Closing Prayer

Eternal God, in Whom Mercy is Endless and the Treasury of Compassion Inexhaustible, Look Kindly upon us and Increase Your Mercy in is, that in difficult moments we might not dispair nor become despondent, but with great confidence submit ourselves to Your Holy Will, which is Love and Mercy Itself. Amen.

Hour of Divine Mercy

Sign of the Holy Cross

Hour of Divine Mercy Prayer

You Expired, Jesus, but the Source of Life Gushed forth for Souls, et the Ocean of Mercy Opened up for the whole world.

O Fount of Life, Unfathomable Divina Mercy, Envelop the whole world et Empty Yourself out Upon us. Amen.

Three Times we Say

O Blood et Water, which Gushed forth from th Heart of Jesus as a Fountain of Mercy for us, I Trust in You! Amen.

Supplication for Health, Prayer, and Charm

APPROBATION

"By commission of the Lords of the Royal Council, I have reviewed this Charm of the Holy Brother Luis Beltrán, and I have found nothing therein contrary to our Holy Faith and good customs. Therefore, permission may be granted for its printing, along with the Annotations and Warnings. At St. Francis of Madrid, on the seventh of June, in the year 1629."- Fr. Diego del Escorial.

Charm

Interceding with a Supplication of Prayer.

Creature of God, I Heal thee, and I Charm thee, and I Bless thee in the Name of the Most Holy Trinity, Father, ✠ Son, ✠ and Holy Ghost, ✠ Three Persons, and One True Essence, and of the Virgin Mary, our Lady, Conceived without the stain of original sin, Virgin Before Giving Birth, ✠ While Giving Birth, ✠ and After GivingBirth. ✠

And by the Glorious Saint Gertrude, thy beloved and cherished Spouse, the Eleven Thousand Virgins, Saint Joseph, Saint Roch, and Saint Sebastian, *(and Saint Luis Beltrán)*, and by all the Saints and Holy Ones of thy Heavenly Court.

By thy Most Glorious Incarnation, ✠ Most Glorious Birth, ✠ Most Holy Passion, ✠ Most Glorious Resurrection, ✠ and Ascension.

By such High and Most Holy Mysteries, which I Believe and are True, I beseech thy Divine Majesty, setting as Intercessor thy Most Holy Mother and our Advocate, to Free and Heal this thy afflicted creature from this disease, sore of the eyes, pain, affliction, fever, and any other harm, wound, or disease. *Amen Jesus,* ✠ *Jesus,* ✠ *Jesus.* ✠

Not regarding the unworthy person who utters such Sacred Mysteries, with all good Faith I beseech thee, O Lord, for thy greater Honor and Glory, and for the Devotion of those present, that thou mayest, by thy Piety and Mercy, deign to Heal and Deliver this thy creature from this wound, sore, pain, humor, and disease, removing it from this place and spot.

And may thy Divine Majesty Not Permit accident, corruption, or harm to come upon thee, but rather grant thee Health, that with it they may Serve thee and fulfill thy Most Holy Will. *Amen Jesus,* ✠ *Jesus,* ✠ *Jesus.* ✠***

I Heal thee and Charm thee, and may Jesus Christ our Redeemer Heal and Bless thee, and Accomplish in thee His Divine Will. *Amen Jesus.*

Consummatum est, ✠ *Consummatum est,* ✠ *Consummatum est.* ✠ *Amen Jesus.*

Saint Luis Beltrán, Intercede for this creature. Amen Jesus. ✠

Three Things must be Present in Fasting

The Virgin Mary says that all Fasting and other Meritorious acts must be done with Obedience and Discretion. She Speaks of Three Important Aspects of Fasting.

Mary speaks: "*You should do everything you do with obedience and discretion*. My Son is more pleased when you eat than when you fast contrary to obedience.

There are Three Aspects you must safeguard when you Fast:

First, *do your fasting without the vanity of those who want to show off with the intention of being as good as others* when it comes to fasting and industriousness. *That is irrational*. One's fasting must be adjusted to one's physical forces and the need to tame illicit tendencies and be no more demanding than nature can bear.

Second, *do your fasting without the foolishness of those who want to fast as much in sickness* as in health *contrary to the strength of one's constitution*. *Such people have no confidence in my Son's mercy*—as if he would not accept their sickness in place of their works and will! Therefore, *my daughter, fast in an intelligent way*. Whenever you are sick, treat your body a little more gently. Show it the same compassion as you would to an irrational animal, so that it does not break down from exertion.

Third, *do your fasting without the senselessness of those who fast more than others in order to obtain a greater reward and greater glory than others*. They act *like people who set their own wages for their work*.

Accordingly, *fast only to please my Son*, and as far as your nature can bear. *Moderate yourself* according to your physical strength, always trusting in the mercy of my Son. *Do not consider yourself worthy of anything*, and do not think that any of your exertions are sufficient for the pardon of your sins, or even less so for your eternal reward, *not unless my Son has mercy on you*." Rev. To Saint Bridget b. 9 ch. 58.

True and False Devotees of the BVM

Mary speaks: "There are four kinds of persons who hail me.

The first, are those who **surrender their whole will and conscience into my hands** and do whatever they do for the sake of honoring me. Their salutation to me is like a sweet and delicious drink.

The second, are those who *fear punishment and, because of their fear, keep away from sin*. If they persevere in praising me, I will give them a decrease of servile fear and an increase of true charity and the knowledge by which they may learn to love God in reason and wisdom.

The third, are those who ***lift up my praise on high but with no other intention or disposition than to gain worldly honor and a fleeting advantage***. Like a ruler to whom some gift is sent back to the giver something of equal worth, I will give them what they want and reward them in their present life, since they seek only temporal benefi ts and desire nothing more precious.

The fourth, are those who ***pretend to be good but still take delight in sin***. They sin in secret, when they can, so as not to be seen by others. They think to themselves: '***The Virgin Mary is kind and, as soon as she is invoked, she will procure our pardon.***' Their cries are as pleasing to me as a vase that is silver-plated on the outside but inside is full of such stinking dung that no one can bear the smell. Such are they because of their degenerate inclination to sin."

Rev. To Saint Bridget b. 6 ch. 37.

Novena to The Holy Spirit

Origins of the First Novena in the Holy Scriptures

The First Novena in Christian history is not a written Prayer, but a Biblical Event:

"[13]And when they were entered in, they went up into an upper chamber, where abode Peter & John, James and Andrew, Philippe and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude of James.[11107]

[14]All these were persevering with one mind in prayer with the women and MARY the mother of JESUS, and his brethren.[11108]" Acts 1:13-14.

From Ascension to Pentecost *(Nine days)*, the Apostles and the Blessed Virgin Mary remained in Prayer Awaiting the Holy Spirit. This is universally Recognized by the Holy Catholic Tradition as the prototype of all Novenas.

There is no formally established "Novena" from the Apostolic or Patristic age, but the earliest Prayer that became the Holy Catholic Church's Traditional Novena to Receive the Gifts of the Holy Spirit is the "*Hymnus Veni Creator Spiritus*", whose Latin text dates to the 9th century and is explicitly related to Pentecost Festivity and the Sevenfold Gifts of the Holy Spirit.

Mention of the Gifts of the Holy Spirit in the Holy Scriptures

"[2][7354]And the Spirit of our Lord shall rest upon him:
the spirit of wisdom, and understanding,
the spirit of counsel, and strength,
the spirit of knowledge, and piety,
[3][7355]and the spirit of the fear of our Lord shall replenish him.
He shall not judge according to the sight of the eyes,
nor rebuke according to the hearing of the ears." Is 11:2-3.

The Catechism of the Holy Catholic Church Teaches

PART THREE: LIFE IN CHRIST - SECTION ONE - MAN'S VOCATION - LIFE IN THE SPIRIT - CHAPTER ONE - THE DIGNITY OF THE HUMAN PERSON - ... ARTICLE 7 - THE VIRTUES - ... III. THE GIFTS AND FRUITS OF THE HOLY SPIRIT.

[1830]The Moral Life of Christians is Sustained by the Gifts of The Holy Spirit. These are permanent dispositions which make man docile in following the Promptings of the Holy Spirit.

[1831]The Seven Gifts of The Holy Spirit are: "*Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord*". They belong in their Fullness to Christ, Son of David (Cf. Isa 11:1-2). They Complete and Perfect the Virtues of those who receive them. They make the faithful Docile in readily Obeying Divine Inspirations.

"Thy good spirit will conduct me into the right way" (Ps. 142:10)

"For whosoever are led by the Spirit of God, they are the sons of God [...] And if sons, heirs also; heirs truly of God, and coheirs of Christ"(Rom 8:14,17)

[1832]The Fruits of the Spirit are Perfections that the Holy Spirit forms in us as the First Fruits of Eternal Glory. The Tradition of the Church lists Twelve of Them: "*Charity, Joy, Peace, Patience, Kindness, Goodness, Generosity, Gentleness, Faithfulness, Modesty, Self-control, Chastity.*"(Gal 5:22-23 Vulgata).

[1833]Virtue is a habitual and firm Disposition to do Good.

[1834]The Human Virtues are stable Dispositions of the Intellect and the Will that Govern our acts, Order our passions, and Guide our conduct in accordance with Reason and Faith. They can be grouped around the Four Cardinal Virtues: "*Prudence, Justice, Fortitude, and Temperance*."

[1835]*Prudence* Disposes the practical Reason to Discern, in every circumstance, our True Good and to Choose the Right means for Achieving it.

[1836]*Justice* consists in the Firm and Constant Will to Give God and Neighbor their Due.

[1837]*Fortitude* Ensures Firmness in difficulties and Constancy in the pursuit of the Good.

[1838]*Temperance* Moderates the attraction of the pleasures of the senses and Provides Balance in the use of Created Goods.

[1839]The Moral Virtues Grow through Education, Deliberate Acts, and Perseverance in struggle. Divine Grace Purifies and Elevates them.

[1840]The Theological Virtues Dispose Christians to Live in a relationship with the Holy Trinity. They have God for their Origin, their Motive, and their Object - God known by Faith, God Hoped in and Loved for His Own Sake.

[1841]There are Three Theological Virtues: "*Faith, Hope, and Charity*" (cf 1 Cor 13:13). They Inform all the Moral Virtues and Give Life to them.

[1842]By *Faith*, we Believe in God and Believe all that He has Revealed to us and that Holy Church Proposes for our Belief.

[1843]By *Hope*, we Desire, and with Steadfast Trust Await from God, Eternal Life and the Graces to Merit it.

[1844]By *Charity*, we Love God above all things and our Neighbor as ourselves for Love of God. Charity, the form of all the Virtues, "which is the band of perfection" (Col 3:14).

1845The Seven Gifts of the Holy Spirit Bestowed upon Christians are: "*Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord*".

Holy Spirit Gifts in Scriptures

"2And the Spirit of our Lord shall rest upon him:
the *spirit of wisdom*, and *understanding*,
the *spirit of counsel*, and *strength*,
the *spirit of knowledge*, and *piety*,
3and the *spirit of the fear of our Lord* shall replenish him.
He shall not judge according to the sight of the eyes,
nor rebuke according to the hearing of the ears." Isaiah 11:2–3.

While these Gifts are not explicitly listed as individual examples in the Gospels, their Presence and Effects are Reflected throughout Scripture, especially in the Life and Ministry of Jesus Christ and the early Church.

Wisdom

Scriptural Example: Jesus' Response to the Pharisees and Sadducees *(Matthew 22:15–22)*, where He Discerns their trap and Answers with Divine Insight: "Then he saith to them: *Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God.*"

This Reflects: Wisdom—the Ability to Make Decisions Aligned with God's Will in complex situations.

Understanding

Scriptural Example: The Disciples' Comprehension of Jesus' Teachings after His Resurrection *(Luke 24:32)*, where they say, "And they said one to the other: *Was not our heart burning in us, whiles he spake in the way, and opened unto us the scriptures?*"

This Reflects: Understanding—the Ability to Grasp Spiritual Truths Revealed in Scripture.

Counsel

Scriptural Example: Jesus' prayer in Gethsemane *(Luke 22:42)*, "*Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done.*"

This Demonstrates: Counsel—the Ability to Discern and Follow God's Plan even in agony.

Fortitude

Scriptural Example: Paul's Steadfastness under persecution *(2 Corinthians 12:9–10)*, "*And he said to me: My grace sufficeth thee, for power is perfited in infirmity.*" Despite suffering, he declares, "*Gladly therefore will I glory in mine infirmity, that the power of Christ may dwell in me.*"

This Reflects: Fortitude—Courage and Endurance in the face of trials.

Knowledge

Scriptural Example: Peter's bold Declaration *(Acts 2:36)*, "*Therefore let all the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this JESUS, whom you have crucified.*"

This Reflects: Knowledge—the Deep Spiritual Insight into who Jesus Is and His Redemptive Mission.

Piety

Scriptural Example: Mary's Response to the Angel Gabriel *(Luke 1:38)*, "*BEHOLD the handmaid of our Lord, be it done to me according to thy word.*"

Her Humble Submission and Devotion Reflect: Piety—True Reverence and Love for God.

Fear of the Lord

Scriptural Example: Job's response after seeing God *(Job 42:5–6)*, "*With the hearing of the ear I have heard thee, but now my eye seeth thee. Therefore I reprehend my self, and I do penance in imbers and ashes.*"

This Reflects: Fear of the Lord—a Deep Reverence and Awe before God's Holiness and Majesty.

These Gifts are not just personal Virtues but are empowered by the Holy Spirit to equip Believers for Service, Discernment, and Holiness. Though rooted in the Messianic Prophecy of Isaiah, they are Lived out in the Lives of Christ's followers throughout Scripture.

Holy Spirit Gifts in Summa Theologica

Wisdom

Summa Theologica – Part II^{a}-II^{ae} – Question 45.

"I answer that, According to the Philosopher (Metaph. i:2), it belongs to Wisdom to consider the highest cause. By means of that cause we are able to form a most certain judgment about other causes, and according thereto all things should be set in order. Now the highest cause may be understood in two ways, either simply or in some particular genus.

Accordingly he that knows the highest cause in any particular genus, and by its means is able to judge and set in order all the things that belong to that genus, is said to be wise in that genus, for instance in medicine or architecture, according to (1 Cor. 3:10): "According to the grace that is given me, as a wise workmaster have I laid the foundation." On the other hand, he who knows the cause that is simply the highest, which is God, is said to be wise simply, because he is able to judge and set in order all things according to Divine rules.

Now man obtains this judgment through the Holy Ghost, according to (1 Cor. 2:15): "But the spiritual man judgeth all things: and himself is judged of no man." because as stated in the same chapter (1 Cor. 2:10), "But to us God hath revealed by his Spirit. For the Spirit searcheth all things, yea the profundities of God."

Where fore it is Evident that Wisdom is a Gift of The Holy Ghost."

Understanding

Summa Theologica – Part II^{a}-II^{ae} – Question 8.

"I answer that, Understanding implies an intimate knowledge, for "intelligere" *[to understand]* is the same as "intus legere" *[to read inwardly]*. This is clear to anyone who considers the difference between intellect and sense, because sensitive knowledge is concerned with external sensible qualities, whereas intellective knowledge penetrates into the very essence of a thing, because the object of the intellect is "*what a thing is,*" as stated in (De Anima iii, 6).

Now there are many kinds of things that are hidden within, to find which human knowledge has to penetrate within so to speak. Thus, under the accidents lies hidden the nature of the substantial reality, under words lies hidden their meaning; under likenesses and figures the truth they denote lies hidden *(because the intelligible world is enclosed within as compared with the sensible world, which is perceived externally)*, and effects lie hidden in their causes, and vice versa. Hence we may speak of understanding with regard to all these things.

Since, however, human knowledge begins with the outside of things as it were, it is evident that the stronger the light of the understanding, the further can it penetrate into the heart of things. Now the natural light of our understanding is of finite power; wherefore it can reach to a certain fixed point.

Consequently man needs a Supernatural Light in order to penetrate further still so as to know what it cannot know by its natural light: and this Supernatural Light which is bestowed on man is called the Gift of Understanding."

Counsel

Summa Theologica – Part II^{a}-II^{ae} – Question 52.

"I answer that, As stated above (I^{a} II^{ae}, q. 68, a. 1), the Gifts of the Holy Ghost are dispositions whereby the soul is rendered amenable to the motion of the Holy Ghost. Now God moves everything according to the mode of the thing moved: thus He moves the corporeal creature through time and place, and the spiritual creature through time, but not through place, as Augustine declares (Gen. ad lit. viii, 20,22). Again, it is proper to the rational creature to be moved through the research of reason to perform any particular action, and this research is called Counsel. Hence the Holy Ghost is said to move the rational creature by way of Counsel, wherefore Counsel is reckoned among the Gifts of The Holy Ghost."

Fortitude

Summa Theologica – Part II^{a}-II^{ae} – Question 139.

"I answer that, Fortitude denotes a certain firmness of mind, as stated above (q. 123, a. 2; I^{a} II^{ae}, q. 61, a. 3): and this firmness of mind is required both in doing good and in enduring evil, especially with regard to goods or evils that are difficult. Now man, according to his proper and connatural mode, is able to have this firmness in both these respects, so as not to forsake the good on account of difficulties, whether in accomplishing an arduous work, or in enduring grievous evil. In this sense fortitude denotes a special or general virtue, as stated above (q. 123, a. 2).

Yet furthermore man's mind is moved by the Holy Ghost, in order that he may attain the end of each work begun, and avoid whatever perils may threaten. This surpasses human nature: for sometimes it is not in a man's power to attain the end of his work, or to avoid evils or dangers, since these may happen to overwhelm him in death. But the Holy Ghost works this in man, by bringing him to everlasting life, which is the end of all good deeds, and the release from all perils. A certain confidence of this is infused into the mind by the Holy Ghost Who expels any fear of the contrary. It is in this sense that Fortitude is reckoned a Gift of The Holy Ghost. For it has been stated above (I^{a} II^{ae}, q. 68, Aa. 1,2) that the Gifts regard the motion of the mind by the Holy Ghost."

Knowledge

Summa Theologica – Part II^{a}-II^{ae} – Question 9.

I answer that, Grace is more perfect than nature, and, therefore,does not fail in those things wherein man can be perfected by nature. Now, when a man, by his natural reason, assents by his intellect to some truth, he is perfected in two ways in respect of that truth: first, because he grasps it; secondly, because he forms a sure judgment on it.

Accordingly, two things are requisite in order that the human intellect may perfectly assent to the truth of the faith: one of these is that he should have a sound grasp of the things that are proposed to be believed, and this pertains to the Gift of Understanding, as stated above (q. 8, a. 6): while the other is that he should have a sure and right judgment on them, so as to discern what is to be believed, from what is not to be believed, and for this the Gift of Knowledge is Required.

Piety

Summa Theologica – Part IIª-IIæ – Question 121.

I answer that, As stated above (Iª IIæ, q. 68, a. 1; Iª IIæ, q. 69, Aa. 1,3), the Gifts of the Holy Ghost are habitual dispositions of the soul, rendering it amenable to the motion of the Holy Ghost. Now the Holy Ghost moves us to this effect among others, of having a filial affection towards God, according to (Rom. 8:15), "For you have not received the spirit of servitude again in fear; but you have received the spirit of adoption of sons, wherein we cry: Abba, (Father)." And since it belongs properly to piety to pay duty and worship to one's Father, it follows that piety, whereby, at the Holy Ghost's instigation, we pay worship and duty to God as our Father, is a Gift of The Holy Ghost.

Fear of the Lord

Summa Theologica – Part IIª-IIæ – Question 19.

I answer that, Just as hope has two objects, one of which is the future good itself, that one expects to obtain, while the other is someone's help, through whom one expects to obtain what one hopes for, so, too, fear may have two objects, one of which is the very evil which a man shrinks from, while the other is that from which the evil may come. Accordingly, in the first way God, Who is goodness itself, cannot be an object of fear; but He can be an object of fear in the second way, in so far as there may come to us some evil either from Him or in relation to Him.

From Him there comes the evil of punishment, but this is evil not absolutely but relatively, and, absolutely speaking, is a good. Because, since a thing is said to be good through being ordered to an end, while evil implies lack of this order, that which excludes the order to the last end is altogether evil, and such is the evil of fault. On the other hand the evil of punishment is indeed an evil, in so far as it is the privation of some particular good, yet absolutely speaking, it is a good, in so far as it is ordained to the last end.

In relation to God the evil of fault can come to us, if we be separated from Him: and in this way God Can and Ought to be Feared.

Oldest Latin Prayer

The earliest Latin Prayer explicitly Invoking the Gifts of the Holy Spirit: "*Veni Creator Spiritus*", Date: 9th century *(c. 800–850)*, Probable author: Rabanus Maurus *(or his school)*. By the early Middle Ages, the Holy Catholic Church explicitly used *Veni Creator Spiritus* as the *Pentecost Novena Prayer*, especially in Monastic and Cathedral settings.

The distribution of *Veni Creator Spiritus* across the Nine days is preserved in early medieval Monastic and Cathedral practice, especially in Carolingian and Roman usage.

In early Latin Christianity:

- A Novena was not Nine different Prayers.
- It was the same Sacred Text, Prayed daily, often: At Vespers or after Prime / Terce.
- With Interior Progression, not textual variation.
- Thus, *Veni Creator Spiritus* was Repeated in Full each day, but Meditated Stanza by Stanza.

This reflects early Medieval Catholic Practice, not modern invention.

The Early Pentecost Novena Structure

(Ascension - Vigil of Pentecost)

Daily Order. *(common to all Nine days)*

I. Psalm. *(usually Ps. 50 or Ps. 118)*
II. Short Reading. *(Isa. 11 or Acts. 2)*
III. Hymn: Veni Creator Spiritus. *(entire text)*
IV. Silent Meditation on a specific Verse.
V. Collect. *(improvised or taken from Pentecost Mass)*

CHAPTER 50

King David in great Sorrow for his sins: of adultery and murder, most seriously prayeth God of his manifold Mercy to Remit and Purge all his offences, and pains due for them: 12.To Restore unto him the Grace of the Holy Ghost, lost by his sins; 15.That he may Teach others *(as indeed his singular example may teach the whole world true penance)* 19.Contrition of heart, Worthily to offer sacrifice, for the whole Church.

1 [4651] UNTO the end, a Psalm of David,
2 when Nathan the Prophet came to him,
after that he had sinned with Bethsabee
3 [4652] Have mercy on me, o God, according to thy great mercy. And according to the multitude of thy commiserations, take away mine iniquity.
4 Wash me more amply from mine iniquity: & cleanse me from my sin.
5 [4653] Because I do know mine iniquity: and my sin is before me always.
6 [4654] To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy word, and mayst overcome when thou art judged.
7 [4655] For behold I was conceived in iniquities: & my mother conceived me in sins.
8 [4656] For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.
9 [4657] Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.
10 [4658] To my hearing thou shalt give joy and gladness, and the bones humbled shall rejoice.
11 [4659] Turn away thy face from my sins: and wipe away all mine iniquities.
12 [4660] Create a clean heart in me, o God: and renew a right spirit in my bowels.
13 [4661] Cast me not away from thy face: and thy Holy spirit take not from me.
14 [4662] Render unto me the joy of thy salvation? And confirm me with the principal spirit.
15 [4663] I will teach the unjust thy ways: and the impious shall be converted to thee.
16 [4664] Deliver me from bloods, o God, the God of my salvation: and my tongue shall exult thy justice.
17 [4665] Lord thou wilt open my lips: & my mouth shall shew forth thy praise.
18 [4666] Because if thou wouldest have had sacrifice, I had verily given it: with holocausts thou wilt not be delighted. 19 [4667] A sacrifice to God is an afflicted spirit: a contrite and humbled heart, o God, thou wilt not despise.
20 [4668] Deal favourably, o Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.
21 Then shall thou accept sacrifice of justice, oblations, & holocausts: then shall they lay calves upon thine altar.

CHAPTER 118

A Perpetual Recommendation of the singular excellency, absolute necessity, and Eternal Heavenly Profit of God's Law: with frequent aspirations to Perfection, Hatred of sin, Love of Virtue, and Fervent Desire to Rest in God.

1 [5367] ALLELUIA. Aleph. Doctrine. Blessed are the immaculate in the way: which walk in the law of our Lord.
2 [5368] Blessed are they that search his testimonies: that seek after him with all their heart.
3 [5369] For they that work iniquity, have not walked in his ways.
4 [5370] Thou hast very much commanded thy commandments to be kept.
5 Would God my ways might be directed, to keep thy justifications.
6 Then shall I not be confounded, when I shall look throughly in all thy commandments.
7 [5371] I will confess to thee in direction of heart: in that I have learned the judgments of thy justice.
8 [5372] I will keep thy justifications: forsake me not wholly.
h9 [5373] Beth. House. Wherein doth a young man correct his way? In keeping thy words.
10 [5374] With my whole heart I have sought after thee: repel me not from thy commandments.
11 [5375] In my heart I have hid thy words: that I may not sin to thee.
12 [5376] Blessed art thou, o Lord: teach me thy justifications.
13 [5377] In my lips I have pronounced all the judgments of thy mouth.
14 [5378] I am delighted in the way of thy testimonies, as in all riches.
15 I will be exercised in thy commandments: and I will consider thy ways.
16 [5379] I will meditate in thy justifications: I will not forget thy words.
17 Gimel. Fullness. Render to thy servant, quicken me: and I shall keep thy words.
18 [5380] Reveal mine eyes: and I shall consider the marvelous things of thy law.
19 [5381] I am a sojourner in the land, hide not thy commandments from me.
20 [5382] My soul hath coveted to desire thy justifications, at all time.
21 [5383] Thou hast rebuked the proud: cursed are they that decline from thy commandments.
22 [5384] Take from me reproach, and contempt: because I have sought after thy testimonies.
23 For Princes sat, and they spake against me: but thy servant was exercised in thy justifications.
24 [5385] For both thy testimonies are my meditation: and thy justifications my counsel.
25 [5386] Daleth. Of Tables. My soul hath cleaved to the pavement: quicken me according to thy word.
26 [5387] I have uttered my ways, and thou hast heard me: teach me thy justifications.
27 [5388] Instruct me the way of thy justifications: and I shall be exercised in thy marvelous works.
28 [5389] My soul hath slumbered for tediousness: confirm me in thy words.
29 [5390] Remove from me the way of iniquity: and according to thy law, have mercy on me.
30 [5391] I have chosen the way of truth: I have not forgotten thy judgments.
31 [5392] I have cleaved to thy testimonies, o Lord: do not confound me.
32 [5393] I ran the way of thy commandments: when thou didst dilate my heart.
33 He. This thing. Set me a law, o Lord, the way of thy justifications: and I will seek after it always.
34 [5394] Give me understanding, and I will search thy law: and I will keep it with my whole heart.

35 [5395]Conduct me into the path of thy commandments: because I would it.
36 [5396]Incline my heart into thy testimonies: and not into avarice.
37 [5397]Turn away mine eyes that they see not vanity: in thy way quicken me.
38 [5398]Establish thy word to thy servant, in thy fear.
39Take away my reproach, which I have feared: because thy judgments are pleasant.
40Behold I have coveted thy commandments: in thine equity quicken me.
41 [5399]Vau. And. And let thy mercy come upon me, o Lord: thy salvation according to thy word.
42And I shall answer a word to them that upbraid me: because I have hoped in thy words.
43 [5400]And take not away out of my mouth the word of truth utterly: because I have much hoped in thy judgments.
44 [5401]And I will keep thy law always: for ever, and for ever and ever.
45And I walked in largeness: because I have sought after thy commandments.
46 [5402]And I spake of thy testimonies in the sight of kings: and was not confounded.
47And I meditated in thy commandments, which I loved.
48 [5403]And I have lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.
49 [5404]Zain. This. Be mindful of thy word to thy servant, wherein thou hast given me hope.
50 [5405]This hath comforted me in my humiliation: because thy word hath quickened me.
51 [5406]The proud did unjustly exceedingly: but I declined not from thy law.
52 [5407]I have been mindful of thy judgments from everlasting, o Lord: and was comforted.
53 [5408]Fainting possessed me, because of sinners forsaking thy Law.
54 [5409]Thy justifications were song by me, in the place of my peregrination.
55 [5410]I have been mindful in the night of thy name, o Lord: and have kept thy law.
56This was done to me: because I sought after thy justifications.
57 [5411]Heth. Life. My portion, o Lord, I said to keep thy law.
58 [5412]I besought thy face, with all my heart: have mercy on me according to thy word.
59I thought upon my ways: and converted my feet unto thy testimonies.
60I am prepared, and am not troubled: to keep thy commandments.
61The cords of sinners have wrapped me round about: and I have not forgotten thy law.
62At mid-night I rose to confess to thee, for the judgments of thy justification.
63 [5413]I am partaker of all that fear thee: and that keep thy commandments.
64The earth, o Lord, is full of thy mercy: teach me thy justifications.
65Teth. Good. Thou hast done bounty with thy servant, o Lord: according to thy word.
66 [5414]Teach me goodness, and discipline, and knowledge: because I have believed thy commandments.
67Before I was humbled I offended: therefore have I kept thy word.
68 [5415]Thou art good: and in thy goodness teach me thy justifications.
69 [5416]The iniquity of the proud is multiplied upon me: but I in all my heart will search thy commandments.
70 [5417]Their heart is curdled together as milk: but I have meditated thy law.
71 [5418]It is good for me that thou hast humbled me: that I may learn thy justifications.
72 [5419]The law of thy mouth is good unto me, above thousands of gold and silver.
73Jod. Beginning. Thy hands have made me, and formed me: give me understanding, and I will learn thy commandments.
74 [5420]They that fear thee shall see me, & shall rejoice: because I have much hoped in thy words.
75 [5421]I know, o Lord, that thy judgments are equity: and in thy truth thou hast humbled me.
76Let thy mercy be done to comfort me, according to thy word unto thy servant.
77 [5422]Let thy commiserations come to me, and I shall live: because thy law is my meditation.
78 [5423]Let the proud be confounded, because they have done unjustly toward me: but I will be exercised in thy commandments.
79 [5424]Let them be converted to me that fear thee: and that know thy testimonies.
80 [5425]Let my heart be made immaculate in thy justifications, that I be not confounded.
81 [5426]Caph. Hand, or Palm of the hand. My soul hath fainted for thy salvation: and I have much hoped in thy word.
82 [5427]Mine eyes have failed for thy word, saying: When wilt thou comfort me?
83 [5428]Because I am made as a bottle in the hoar frost: I have not forgotten thy justifications.
84 [5429]How many are the days of thy servant: when wilt thou do judgment on them that persecute me?
85 [5430]The unjust have told me fables: but not as thy law.
86 [5431]All thy commandments are truth: they have unjustly persecuted me,
87 [5432]They have well near made end of me in the earth: but I have not forsaken thy commandments.
88According to thy mercy quicken me: and I shall keep the testimonies of thy mouth.
89 [5433]Lamed. Discipline. For ever Lord thy word is permanent in heaven.
90 [5434]Thy truth in generation and generation: thou hast founded the earth, and it is permanent.
91 [5435]By thy ordinance the day continueth: because all things serve thee.
92 [5436]But that thy law is my meditation: I had then perhaps perished in my humiliation.
93I will not forget thy justifications for ever: because in them thou hast quickened me.
94 [5437]I am thine, save me: because I have sought out thy justifications.
95 [5438]Sinners have expected me to destroy me: I understood thy testimonies.
96 [5439]Of all consummation I have seen the end: thy commandment is exceeding large.
97 [5440]Mem. Of them. How have I loved thy law, o Lord! All the day it is my meditation.
98 [5441]Above mine enemies thou hast made me wise by thy commandment: because it is to me for ever.
99 [5442]Above all that taught me have I understood: because thy testimonies are my meditation.
100Above ancients have I understood: because I have sought thy commandments.
101I have stayed my feet from all evil way: that I may keep thy words.
102 [5443]I have not declined from thy judgments: because thou hast set me a law.
103How sweet are thy words to my jaws. More than honey to my mouth!
104 [5444]By thy commandments I have understood: therefore have I hated all the way of iniquity.
105 [5445]Nun. Everlasting. Thy word is a lamp to my feet, and a light to my paths.
106 [5446]I sware, and have determined to keep the judgments of thy justice.
107 [5447]I am humbled exceedingly, o Lord: quicken me according to thy word.
108 [5448]The voluntaries of my mouth make acceptable, o Lord: and teach me thy judgments.
109 [5449]My soul is in my hands always: and I have not forgotten thy law.
110 [5450]Sinners laid a snare for me: and I have not erred from thy commandments.
111 [5451]For inheritance I have purchased thy testimonies for ever: because they are the joy of my heart.
112 [5452]I have inclined my heart to do thy justifications for ever, for reward.
113 [5453]Samech. Help. I have hated the unjust: and I have loved thy law.
114Thou art my helper, and protector: and upon thy word I have much hoped.
115 [5454]Depart from me ye malignant: and I will search the commandments of my God.
116Receive me according to thy word, and I shall live: and confound me not of mine expectation.
117 [5455]Help me, and I shall be saved: and I will meditate in thy justifications always.
118Thou hast despised all that revolt from thy judgments: because their cogitation is unjust.
119 [5456]All the sinners of the earth I have reputed prevaricators: therefore have I loved thy testimonies.
120 [5457]Pierce my flesh with thy fear: for I am afraid of thy judgments.
121Ain. A fountain or an eye. I have done judgment and justice: deliver me not to them that calumniate me.
122 [5458]Receive thy servant unto good: let not the proud calumniate me.
123 [5459]Mine eyes have failed after thy salvation: and for the word of thy justice.
124Do with thy servant according to thy mercy: and teach me thy justifications.
125I am thy servant: give me understanding, that I may know thy testimonies.
126 [5460]It is time to do, o Lord: they have dissipated thy law.
127Therefore have I loved thy commandments, above gold and topazius.
128 [5461]Therefore was I directed to all thy commandments: all wicked way I have hated.
129 [5462]Phe. Mouth. Thy testimonies are marvelous: therefore hath my soul searched them.
130 [5463]The declaration of thy words doth illuminate: and giveth understanding to little ones.
131 [5464]I opened my mouth, and drew breath: because I desired thy commandments.
132Look upon me, and have mercy on me, according to the judgment of them that love thy name.

133 [5465]Direct my steps according to thy word: and let not any injustice have dominion over me.
134 [5466]Redeem me from the calumnies of men: that I may keep thy commandments.
135Illuminate thy face upon thy servant: and teach me thy justifications.
136 [5467]Mine eyes have gushed forth issues of waters: because they have not kept thy law.
137Sade. Justice. Thou art just, o Lord: and thy judgment is right.
138 [5468]Thou hast commanded justice thy testimonies: and thy verity exceedingly.
139 [5469]My zeal hath made me to pine away: because mine enemies have forgotten thy words.
140 [5470]Thy word is fired exceedingly: and thy servant hath loved it.
141 [5471]I am a youngman, and contemned: I have not forgotten thy justifications.
142Thy justice is justice for ever: and thy law is verity.
143Tribulation and distress have found me: thy commandments are my meditation.
144 [5472]Thy testimonies are equity for ever, give me understanding, and I shall live.
145 [5473]Coph. Vocation. I have cried in my whole heart, hear me, o Lord: I will seek after thy justifications.
146I have cried to thee, save me: that I may keep thy commandments.
147 [5474]I have prevented in maturity, and have cried: because I hoped much in thy words.
148Mine eyes have prevented early unto thee: that I might meditate thy words.
149Hear my voice according to thy mercy, o Lord: and according to thy judgment quicken me.
150They that persecute me have approached to iniquity: but from thy law they are made far off.
151Thou art nigh, o Lord: and all thy ways are truth.
152From the beginning I knew of thy testimonies: that thou hast founded them for ever.
153 [5475]Res. Head. See my humiliation, and deliver me: because I have not forgotten thy law.
154 [5476]Judge my judgment, & redeem me: for thy word quicken thou me.
155 [5477]Salvation is far from sinners: because they have not sought after thy justifications.
156 [5478]Thy mercies are many, o Lord: according to thy judgment quicken me.
157There are many that persecute me, and afflict me: I have not declined from thy testimonies.
158 [5479]I saw the prevaricators, and I pined away: because they kept not thy words.
159See that I have loved thy commandments, o Lord: in thy mercy quicken me.
160 [5480]The beginning of thy words is truth: all the judgments of thy justice are for ever.
161 [5481]Sin. Tooth. Princes have persecuted me without cause: and my heart hath been afraid of thy words.
162 [5482]I will rejoice at thy words: as he that findeth many spoils.
163I have heard iniquity, and abhorred it: but thy law I have loved.
164 [5483]Seven times in the day I have said praise to thee, for the judgments of thy justice.
165 [5484]There is much peace to them that love thy law: & there is no scandal to them.
166I expected thy salvation, o Lord: and have loved thy commandments.
167 [5485]My soul hath kept thy testimonies: & hath loved them exceedingly.
168 [5486]I have kept thy commandments, and thy testimonies: because all my ways are in thy sight.
169 [5487]Tau. Sign. Let my petition approach in thy sight, o Lord: according to thy word give me understanding.
170Let my request enter in thy sight: according to thy word deliver me.
171 [5488]My lips shall utter an hymn, when thou shalt teach me thy justifications.
172My tongue shall pronounce thy word: because all thy commandments are equity.
173 [5489]Let thy hand be to save me: because I have chosen thy commandments.
174 [5490]I have coveted thy salvation, o Lord: and thy law is my meditation.
175 [5491]My soul shall live, and shall praise thee: and thy judgments shall help me.
176 [5492]I have strayed as a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

ISAIE 11

Christ born of the stock of Jesse, replenished with Seven Gifts of the Holy Ghost, [4]shall have a Spiritual Kingdom, most Just and Potent. [10]whereto All nations will Repair.

1 [7353]AND a rod shall come forth of the root of Jesse,
and a flower shall rise up out of his root.

2 [7354]And the Spirit of our Lord shall rest upon him:
the spirit of wisdom, and understanding,
the spirit of counsel, and strength,
the spirit of knowledge, and piety,
3 [7355]and the spirit of the fear of our Lord shall replenish him.
He shall not judge according to the sight of the eyes,
nor rebuke according to the hearing of the ears.

4 [7356]But he shall judge the poor in justice,
& shall rebuke in equity for the mild of the earth:
and he shall strike the earth with the rod of his mouth,
and with the spirit of his lips he shall kill the impious.

5And justice shall be the girdle of his loins:
and faith the girdle of his reins.

6 [7357]The wolf shall dwell with the lamb:
and the leopard shall lie with the kid,
the calf, and lion, and sheep shall abide together,
a little child shall lead them.

7The calf, and the bear shall feed:
their young ones shall rest together:
and the lion shall eat straw as it were an oxe.

8And the infant from the breast shall be delighted
upon the hole of the asp: and he that is weaned,
shall thrust his hand into the hole of the cockatrice.
9They shall not hurt, and they shall not kill
in all my holy mountain,
because the earth is replenished with the knowledge of
our Lord, as the covering waters of the sea.

10 [7358]In that day the root of Jesse,
that standeth for a sign of peoples,
him the nations shall beseech,
and his sepulchre shall be glorious.

11 [7359]And it shall be in that day: our Lord shall put to his hand the second time to possess the remnant of his people,
which shall be left of the Assyrians, and of Aegypt,
and of Phethros, and of Aethiopia, and of Aelam, and of Sennaar,
and of Emath, and of the islands of the sea.

12And he shall lift up a sign unto the nations,
and shall assemble together the fugitives of Israel,
and shall gather the dispersed of Juda
from the four quarters of the earth.

13 [7360]And the emulation of Ephraim shall be taken away,
and the enemies of Juda shall perish:
Ephraim shall not envy Juda,
& Juda shall not fight against Ephraim.

14 [7361]And they shall fly upon the shoulders of the Philis thims by the sea,
they together shall spoil the children of the East:
Idumea, and Moab the precept of their hand,
and the children of Ammon shall be obedient.

15 [7362]And our Lord shall make desolate the tongue of the sea of Aegypt,
and shall lift up his hand over the river in the strength of his spirit:
and he shall strike him in his seven streams,
so that they may pass through it with shoes.

16And there shall be a way to the remnant of my people,
which shall be left of the Assyrians:
as there was to Israel in the day,
that he came up out of the Land of Aegypt.

ACTS - CHAPTER 2

The Holy Ghost coming to the Faithful upon Whitsunday, [5]Jews in Hierusalem of all Nations do wonder to hear them speak all tongues. [14]And Peter to the deriders declareth, that it is not drunkenness, but the Holy Ghost which Joel did prophesy of, which JESUS *(whom they crucified)* being now risen again and ascended *(as he sheweth also out of the Scriptures)* hath poured out from heaven, concluding therefore that he is CHRIST, and they most horrible murderers. [37]Whereat they being compunct, and submitting them selves, he telleth them that they must be baptized, and then they also shall receive the same Holy Ghost, as being promised to all the baptized. [41]And so 3000 are baptized that very day. [42]Whose godly exercises are here reported, and also their living in state of perfection. The Apostles work many miracles, and God daily increaseth the number of the Church. {13136}

1AND when the days of Pentecost were accomplished, they were all together in one place [11114]: 2and suddenly there was made a sound from Heaven, as of a vehement wind coming, & it filled the whole house where they were sitting [11115].

3And there appeared to them parted tongues as it were of fire, and it sat upon every one of them [11116]: 4and they were all replenished with the HOLY GHOST, and they began to speak with diverse tongues, according as the HOLY GHOST gave them to speak [11117].

5And there were dwelling at Jerusalem Jews, devout men of every nation that is under Heaven. 6And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue. 7And they were all amazed, and marveled saying: *Are not, lo, all these that speak, Galilaeans,* 8*and how have we heard, each man our own tongue wherein we were born?* [11118] 9*Parthians, & Medians, & Elamites, & that inhabit Mesopotamia, Jewry, & Cappadocia, Pontus, and Asia,* 10*Phrygia, and Pamphilia, Aegypt & the parts of*

Lybia that is about Cyrenee, & strangers of Rome, 11*Jews also, and Proselytes*[11119], *Cretensians, and Arabians: we have heard, them speak in our own tongues the great works of God.*

12And they were all astonished, and marveled, saying one to another: *What meaneth this?* 13But others deriding said: *That these are full of new wine.*

14But Peter standing with the Eleven, lifted up his voice; and spake to them: *Ye men, Jews, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.* 15*For these are not drunk, as you suppose, whereas it is the third hour of the day:* 16*But this is it that was said by the Prophet Joel:* 17And it shall be, in the last days *(saith our Lord)* of my Spirit I will pour out upon all flesh:
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your Ancients shall dream dreams[11120].
18and upon my servants truly, and upon my handmaids will I pour out in those days, of my Spirit, and they shall prophesy:
19and I will give wonders in the Heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke.
20The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of our Lord doth come.
21And it shall be, every one whosoever calleth upon the name of our Lord, shall be saved.

22*Ye men of Israel hear these words: JESUS of Nazareth a man approved of God among you, by miracles & wonders and signs which God did by him in the midst of you, as you also know*[11121]; 23*this same, by the determinate counsel & prescience of God being delivered, you by the hands of wicked men have crucified and slain.* 24*Whom God hath raised up loosing the sorrows of hell, according as it was impossible that he should be holden of it*[11122]. 25*For David saith concerning him:*
I foresaw the Lord in my sight always: because he is at my right hand that I be not moved[11123].
26For this, my heart hath been glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope.
27Because thou wilt not leave my soul in hell, nor give thy Holy one to see corruption.
28Thou hast made known to me the ways of life: thou shalt make me full of joyfulness with thy face.

29*Ye men, Brethren, let me boldly speak to you of the Patriarch David: that he died, and was buried; and his sepulchre is with us until this present day.* 30*Whereas therefore he was a Prophet, and knew that by an oath God hath sworn to him, that of the fruit of his loins there should sit upon his seat*[11124]; 31*foreseeing, he spake of the resurrection of Christ*[11125], *for neither was he left in hell, neither did his flesh see corruption.* 32*This JESUS hath God raised again, whereof all we are witnesses.*
33*Being exalted therefore by the right hand of God, and having received of his Father the promise of the Holy Ghost, he hath poured out this whom you see and hear*[11126].
34*For David ascended not into Heaven; but he saith:*
Our Lord hath said to my Lord,
sit on my right hand[11127].
35*until I make thine enemies the*
foot-stool of thy feet.

36*Therefore let all the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this JESUS, whom you have crucified*[11128].

37And hearing these things, they were compunct in eart, and said to Peter and to the rest of the Apostles: *What shall we do men, brethren.* 38But Peter said to them, *do penance, & be every one of you baptized in the name of JESUS CHRIST for remission of your sins; and you shall receive the gift of the Holy Ghost.* 39*For to you is the promise, and to your children, and to all that are far off, whomsoever the Lord our God shall call.* 40With very many other words also did he testify and exhorted them, saying: *Save your selves from this perverse Generation.* 41They therefore that received his word, were baptized: & there were added in that day about three thousand souls[11129].

42And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers[11130]. 43And fear came upon every soul; many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all. 44All they also that believed, were together, & had all things common[11131]. 45Their possessions and substance they sold, and divided them to all, according as every one had need. 46Daily also continuing with one accord in the temple, and breaking bread from house to house, they took their meat with joy and simplicity of heart[11132]: 47praising God, and having grace with all the people. And our Lord increased them that should be saved, daily together[11133].

VENI, CREATOR SPIRITUS

Edward Caswall "Lyra Catholica", 1849.

ICOME, O Creator Spirit Blest !
And in our Souls Take Up Thy Rest ;
Come, with Thy Grace and Heavenly Aid,
To Fill the hearts which Thou Hast Made.

IIGreat Paraclete ! to Thee we cry :
O Highest Gift of God Most High !
O Fount of Life ! O Fire of Love !
And Sweet Anointing from Above !

IIIThou in Thy Sevenfold Gifts art known ;
Thee Finger of God's Hand we own ;
The Promise of the Father Thou!
Who Dost the tongue with Pow'r Endow.

IVKindle our senses from Above,
And Make our hearts O'erflow with Love ;
With Patience Firm, and Virtue High,
The weakness of our flesh Supply.

VFar from us Drive the foe we dread,
And Grant us Thy True Peace instead ;
VISo shall we not, with Thee for Guide,
Turn from the Path of life aside.

VIIOh, may Thy Grace on us Bestow,
The Father and the Son to Know,
And Thee through Endless Times Confess'd
Of Both th' Eternal Spirit Blest.

VIIIAll glory while the ages run
Be to the Father, and the Son
Who Rose from death; the Same to Thee,
O Holy Ghost, Eternally, **Amen**.

Literal Translation Version

ICome, Creator Spirit,
Visit the minds of your Faithful;
Fill with Heavenly Grace
The chests which You Created.

IIYou, who are called the Paraclete,
Gift from the Most High God,
Living Fountain, Fire of Charity,
And Spiritual Anointing.

IIIYou, Septiform in Gift,
You, Finger of God's Dexter,
You, Rightly Promised of the Father,
You Enrich the Sermons in the throat.

IVArouse Light in the senses,
Pour Love into hearts,
The weakness of our body
Strengthen Virtues Forever.

VRepel the enemy Far Away,
and Grant Peace Immediately;
VIThus, with You Ahead as a Guide,
Avoid All harmful.

VIIGrant Through You to Know the Father,
And also Get to Know the Son,
You, Spirit of Both
Credible All the Time.

VIIITo God the Father Be the Glory,
And to the Son Who from the dead,
Rose again, and to the Paraclete,
Into the Ages of Ages. **Amen**.

Stanza-By-Stanza Distribution Across The Nine Days

Day I - Stanza I: *Invocation.*
Theme: Calling down the Holy Spirit upon the Soul and the Holy Catholic Church.
Focus: Disposal of the Heart, Humility, Readiness.

Day II - Stanza II: *Identity of the Spirit.*
Theme: The Spirit as Advocate, Gift, Fire, Love, Anointing.
Focus: Recognizing the Spirit's Divine Personhood.

Day III - Stanza III: *The Sevenfold Gifts.*
Theme: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord.
Focus: Illumination of intellect and speech.

Day IV - Stanza IV: *Interior Enlightenment.*
Theme: Healing of weakness, Strengthening of Virtue.
Focus: Purification of senses and passions.

Day V - Stanza V-VI: *Protection and Peace.*
Theme: Deliverance from evil, Spiritual warfare.
Focus: Peace of Soul and Perseverance.

Day VI - Stanza VI: *Guidance and Moral Life.*
Theme: Avoidance of sin through Divine Guidance.
Focus: Moral Clarity and Obedience.

Day VII - Stanza VII: *Trinitarian Knowledge.*
Theme: Knowing the Father and the Son through the Spirit.
Focus: Faith, Orthodoxy, and Contemplation.

Day VIII - Stanza VIII: *Doxology.*
Theme: Praise of the Trinity.
Focus: Union of Prayer with Heavenly Worship.

Day IX: *Pentecost Vigil.* *(Completion)*
Full Hymn chanted Solemnly, without Stanza focus.
Theme: Reception of the Holy Spirit.
Liturgical context: Often followed by Kneeling Prayer. Sometimes accompanied by Psalm 103 (104).

Chapter 102

Thanks to God for private 6. and public benefits. [17]His mercy, justice, and other properties are immutable. [20]Angels and all other creatures are invited to praise Him.

TO David himself. [1][5179]My soul bless thou our Lord: and all things, that are within me, his holy name.

[2][5180]My soul bless thou our Lord: and forget not all his retributions.

[3]Who is propitious to all thine iniquities: who healeth all thine infirmities.

[4]Who redeemeth thy life from deadly falling: who crowneth thee in mercy and commiserations.

[5][5181]Who replenisheth thy desire in good things: thy youth shall be renewed as the eagle's.

[6][5182]Our Lord doth mercies: and judgment to all that suffer wrong.

[7][5183]He made his ways known to Moyses, his wills to the children of Israel.

[8][5184]Our Lord is pitiful, and merciful: long suffering, and very merciful.

[9]He will not be angry always: neither will he threaten for ever.

[10]He hath not done to us according to our sins: neither according to our iniquities hath he rewarded us.

[11][5185]For according to the height of heaven from the earth: hath he strengthened his mercy upon them that fear him.

[12][5186]As far as the East is distant from the West: hath he made our iniquities far from us.

[13][5187]As a father hath compassion of his children, so hath our Lord compassion on them that fear him:

[14][5188]because he hath known our making. He remembered that we are dust:

[15][5189]man, his days are as grass, as the flower of the field, so shall he flourish.

[16][5190]Because the spirit shall pass in him, and he shall not stand: and he shall know his place no more.

[17][5191]But the mercy of our Lord from everlasting, and unto everlasting upon them that fear him. And his justice is upon the children's children, to them that keep his testament.

[18][5192]And are mindful of his commandments to do them.

[19][5193]Our Lord hath prepared his seat in heaven: and his Kingdom shall have dominion over all.

[20]Bless our Lord all ye his Angels: mighty in power, doing his word, that fear the voice of his words.

[21][5194]Bless our Lord all ye his hosts: you his ministers, that do his will.

[22]Bless ye our Lord all his works: in every place of his dominion, my soul bless thou our Lord.

Optional

A historically authentic Collect used after the Hymn during the Novena.

This Collect appears already in early Pentecost Sacramentaries:

God, who Taught the hearts of the Faithful by the Enlightenment of the Holy Spirit: *Give us Right Wisdom in the same Spirit, and always Rejoice in His Consolation. Through Christ our Lord*. **Amen**.

Closing Prayer

(Daily or Final)

Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

Early Medieval Novenas emphasized Repetition + Contemplation. Hymns were treated as Theological Texts. Stanza Meditation mirrors: Rule of St. Benedict, Carolingian Liturgical Reforms, Roman Cathedral Practice. This is not a later popular devotion, but a Liturgical-Spiritual Discipline.

Law of Prayer -> Law of Believing -> Law of Living.

[4651] 1. This Psalm, the famous "Miserere de David" (the 4th of the Seven Penitential Psalms), is the most perfect expression of contrition, the most sincere confession of a repentant heart, the deepest manifestation of a soul that does not seek its own justice but that which comes from God, as St. Paul teaches (Philippians 3, 9 s.). This is why it is, at the same time, the highest praise of God's Mercy, a hymn of gratitude and trust. David, moved by the Holy Spirit, tears him out of his guilty heart and contrite after the adultery committed with Betsabee (II Kings Chaps. 11 and 12). It is, therefore, the act of ideal contrition, and the Church recites it in the office of lauds. Identify yourself fully with the spirit of this Psalm is to have perfect Contrition, so nothing more precious than learning it and having it as a vademecum to renew at all times with our heavenly Father the state of full intimacy in love, which comes to us from our justification in Christ and that so many times it seems cloudy because of our miseries and the temptations with which the evil one assails us every moment.

[4652] 3 ss. To the extent of your Mercy!: It is like asking a powerful person to help us according to all his power, that is, not to give us any alms, but an immense fortune. In God's market no audacity is excessive, because he himself calls us to "buy without silver" (Isaiah 55, 1 s.). Note that all the strength of this confession and its value before God is in faith in its Mercy (Psalm 49, 23 and note) that Forgives the repentant for pure goodness, without any right on his part. It is exactly what the father of the prodigal son did (Luke 15, 11 ss.). David does not attempt any justification or explanation, but on the contrary: his own misery and the recognition of his absolute impotence are the argument (cf. Psalms 39, 18; 85, 1) that moves the heart of the Father (Psalm 102, 13 S.). He who meditates will not take long to feel an eagerness to annihilate himself with humiliation before such a father. Then it is when he most lavishes on us his Grace! (James 4, 6; I Peter 5, 5).

[4653] 5. Because I recognize my evil: the only foundation that David adduces on his part to be Forgiven. This is how we see it confirmed in verse 8 (cf. note). Let us think if a land judge would acquit us of a crime just by telling him that we are indeed guilty. Such is the difference between the human and the Divine.

[4654] 6. Against you alone, that is, it is not a more or less minor injury against other creatures, but the offended in all sin is directly that Creator and Father to whom we owe everything. And yet he Forgives so easily, to everyone who repents of heart! Be right: Here is the touchstone of True Contrition: a wish that God be right, even against us. It is the complete opposite of what our arrogance so strongly ambitious: to be right, to get away with it (cf. Job 40, 3 ss.). The men apologize to another man saying: Excuse me, I did not do it out of wickedness, it was unintentionally. David tells God the opposite: Forgive me because I am guilty and bad, because I did it on purpose. I don't excuse myself, nor do I ask you to apologize. On the contrary: I accuse myself and I only hope that, after clearly establishing my responsibility, and even more so, that I am insolvent debtor, then you Forgive my debt, purely and simply, by the mere virtue of your amazing Mercy: "...non aestimator meriti sed veniae, quaesumus, largitor admitte." The same concept expresses the prayer of Saint Augustine, saying: "You have, Lord, before you confessed. We know that if you don't forgive, you will rightly destroy us." Here we understand what it means to "deny himself," (Matthew 16, 24 s.; Psalm 48, 8 and note; II Corinthians 10, 5). That is when the glory of God's grace shines (Ephesians 1, 6) by the gratuity of his forgiveness, the work of his loving Mercy and the richness of His Grace (Ephesians 2, 7 ss.) and all the more The more we trust her (Psalm 32, 22 and note).

[4655] 7. The parents cite this passage as proof of original sin. Man is without Grace, incapable of good in the supernatural order, as a result of vitiated nature. "It is God's gift if we think righteously and if we separate our steps from falsehood and injustice; No good thing can man do without God granting it to do it; How many times we do good is God who works, in us and with us so that we can do it" (Denz. 195, 182, 193).

[4656] 8. Despite the foregoing, which would be equivalent to a hopeless condemnation, David knows —and that is the intimate wisdom mentioned here— that confessing sincerely, that is to say repentant, our guilt, is so pleasing to God (cf. verse 18 s.), which is enough to move him to free forgiveness and forgetting of our debts (cf. Psalm 31, 5 and note; I John 1, 8 s.). From this wisdom, that is, from this knowledge of the heart of God, the surprising audacity with which he is going to ask comes to David (verse 9) an immediate leap from the bottom of abjection to the summit of holiness (cf. verses 6 and 12 and notes) and the absolute forgiveness of all their debts (verses 4 and 11).

[4657] 9. Allusion to the rite with which they declared lepers clean (Leviticus 14, 4 ss.). Note that it does not say "I will wash" but: " thou shalt wash me" (See the case of Peter in John 13, 6 ss.). I will be whiter, etc.: Here we are taught perfect humility: I am nothing more than a poor sinner, but there is something stronger than him and it is your infinite and omnipotent Mercy. This is what has made of great sinners the greatest saints (cf. Job 7, 21; 14, 4; Luke 7, 47; Philippians 4, 13, etc.).

[4658] 10. There is no greater joy than that of feeling forgiven. Jesus teaches us that this joy is at the disposal of all, when he tells us: "and him that cometh to me I will not cast forth." (John 6, 37). The word of comfort and joy is always at our disposal in the Holy Scriptures (Romans 15, 4).

[4659] 11. Born: Saint Ambrose points out this wonder: that God looks at repentance as a meritorious act, despite being the least to which we are obliged. In addition, forgiveness makes the merits lost by sin be reborn, while it is erased forever with the blood of Christ. Cf. Ezekiel 18, 22 s.; John 1, 29; I Peter 4, 8, etc. This is how David's was erased (II Kings 12, 13).

[4660] 12. A simple heart: this is, simple without folds, that is, without bending, which is the same as straight (cf. John 1, 47 and note). That is to say that David calls here for the spirit of childhood (cf. Psalm 130), which was indeed the most precious characteristic of the great poet and prophet king. That is why God undoubtedly revealed his wisdom to him (verse 8), as Jesus will teach in Luke 10, 21. The expressions "create and renew" indicate a new creature formed by the Holy Spirit (cf. Ezekiel 11, 19; 36, 26; Titus 3, 5). Saint Paul explains this in the admirable epistle to the Romans, chaps. 6-8.

[4661] 13. Do not reject me: it seems to us all, by the way, that his holiness must look at us with disgust, and in truth it would be very logical (verse 6), so that we could never, by our own reflections, convince us that this is not the case. Only in this amazing gift of God's words do we discover that it is quite the opposite: it is enough to remember how the Father worked with the prodigal son (Luke 15, 20 ss.). Cf. Psalm 102, 13; Isaiah 1, 18; 66, 2; John 6, 37. "Do not take away the spirit of your holiness": Here is the essence of all prayer, the one that we must always have on our lips; The one that pleases the Father and suits us best. Isn't this the "supersubstantial bread" that Jesus taught us to ask for every day? (Matthew 6, 11; Luke 11, 3 and notes). Although we look, no son asks his father to feed him, because he does this without being asked. Wouldn't the father be offended if his son reminded him of the obligation to feed him every day? On the other hand, that gift of the Spirit we must ask for as a wonderful alms of divine holiness (Luke 11, 13; I Thessalonians 4, 7 s.; James 1, 5 and notes), showing the Father that we accept and desire him. eagerly. Well, without it we will not have it, since the spirit does not impose itself on anyone by force, but, respecting freedom, it only remains in those who want it (song of the songs 3, 5), and on the contrary, it moves away from those who feel capable of using and handling without it (Psalm 80, 13). If this we ask, as children of the Father (Romans 8, 14; Galatians 4, 6), we can be sure of also having the other bread, since it will be "shall be given you besides" (Matthew 6, 33). But it will be said, after Christ came, the Spirit dwells in us permanently (John 14, 17). This is in effect the admirable promise of the Father (Luke 24, 49 and note), but that is not why we must insist less on ensuring it, since we know that our flesh and our psyche conspire against him (Galatians 5, 17; Corinthians 2, 14) and we can never sleep on the laurels. Because we do not have the Spirit incorporated into us in a natural but supernatural way, by which our new creature (verse 12) only rises above the corpse of the old man (I Corinthians 5, 17; Galatians 6, 15; Ephesians 4, 22-24; Colossians 3, 10).

[4662] 14. On joy see verse 10 and note; John 17, 13; 15, 20. Spirit of Prince is the one who corresponds to us as children of God (Galatians 4, 5-7; II Timothy 1, 7; I John 4, 18 s.; Romans 8, 2; John 15, 15, etc.) and means at the same time the humility of someone who needs to be led by another, and the trust of someone who knows he is the son of a great Lord. They are the feelings that we see in the Virgin Mary (cf. Luke 1, 48 s. and notes), and they fit David admirably, for which we prefer to keep this version before that of a generous spirit (so nacar-colunga, meadow, etc.), which Some apply to God and others to the psalmist. He does not try here to be able to become patent of good, not even to believe himself such, because he knows that we are bad, but of having all the love of God that fits in that heart that recognizes himself badly and that, precisely for this reason, is accepted as good for him.

[4663] 15. That is: I will teach them your ways of mercy and forgiveness that you have used with me, and they will also return to you as I have returned. "The faith in the love that God has for us is what makes us love him" (Blessed Pedro Julián Eymard). Cf. Psalm 39, 4 and note.

[4664] 16. From the blood: Others pour: of the bloods. Some, e.g. ex. Bover-quarry, interpret this by the blood of Uriah, Betsabee's husband, and his companions (II Kings 11). But, as it has already been about forgiveness, we believe rather, like Dom Puniet, Desnoyers and others, that David asks to be freed from the bloody ways and even perhaps from everything carnal that opposes the spiritual (cf. Isaiah 4, 4; Matthew L6, 17; John 1, 13; I Corinthians 15, 50; Galatians 5, 17).

[4665] 17. With these words, the divine office always begins, as if to show us that without the Holy Spirit we cannot give the Father any praise that is pleasing to him (cf. Romans 8, 26; I Corinthians 12, 3; 4, 3; Isaiah 6, 5 s., etc.).

[4666] 18. The Vulgate says: If you wanted sacrifices, I would really offer them to you. The original is, as we see, more strict. Here we learn what the sacrifice likes him. Cf. Psalms 39, 7; 49, 8-13 and notes; 33, 19; Proverbs 15, 8; Isaiah 1, 11; Hosea 6, 6; Daniel 3, 39 s., etc., and notes.

[4667] 19. The words in brackets are considered as gloss.
[4668] 20 s. For your mercy, that is, although we do not deserve it. See Jeremiah 30, 13 and note; Luke 2, 14. Rebuild: That is: do it yourself. Coinciding with the previous observation, the Hebrew is here more strict than the Vulgate, which says: so that they are built. verses discussed. Some, and not a few interpreters, consider them as additions during the Babylonian captivity, when the exiles saw in this psalm the expression of their pain. The Biblical Commission considers this interpretation as possible (May 1, 1910). Others, like Fillion, don't share it. The grammar Bible correlates this passage with Psalms 68, 36; 121, 6; 146, 2; Malachi 3, 3 s. It can also be seen Isaiah 66, 21; Jeremiah 23, 15-33; Ezekiel 40, 39; 43, 7, 16; Hosea 3, 4 s.; Psalm 65, 15. In this end, as in Psalm 101 and others, it prophetically extends to the entire house of Jacob, with reference to the restoration of Jerusalem, the request that was started by formulating individually in favor of David (cf. Psalm 101, 14 ss. and notes). The words in brackets in verse 21 are considered explanatory glosses that some copyist left incorporated into the text. Verse 21 is used in the Roman Missal as an antiphon of Sunday X Communion after Pentecost.
[5179] 1. This psalm is the song of the mercies of the Lord. We have to read it frequently, like a bath of divine freshness that completely restores the trust of our faith, shot every day by the darts of the evil impostor, who reigns everywhere as he is the "prince of this world" (John 14, 30). The King Prophet confesses his own guilt and those of his people to highlight the infinite goodness of the Father who is in heaven. Modern critics discuss to David the paternity of this psalm, holding that it contains implicit quotes from later books and Aramaism brought from Babylon. But his opinions are far from persuasive enough to destroy the testimony they give us, both the Hebrew and the LXX and the Vulgate, in favor of the real poet, whose heart has shown so many times, in words and in fact, the spirit of childhood that quickly springs from this Unsurpassed prayer (cf. verse 13 s. and note). In each verse of it we will see many other loving brushstrokes that outline us, like an evangelical advance, the portrait of the Divine Father who was to complete us Jesus at each step of his teaching and his life, as the highest object of his mission (cf. John 17, 2 S. and 26 and notes). And who more indicated for that advance than David, that amazingly loved soul of God, who chose so many times to be the figure of his Son, to sing it, and that even in his flesh was predestined to be the grandfather of Jesus?
[5180] 2. Don't want to forget all his favors! Divine formula, the way of the highest and true holiness! To know oneself beloved, to believe that you are loved even though you know you are miserable! "Faith in the love of God is what makes us love God" (Blessed Pedro Julián Eymard). Cf. Psalms 56, 3; 76, 11 and notes; I John 3, 16; 4, 16; John 3, 16.
[5181] 5. He tires of good your life. The tenderness of God our Father wants to see us even in this life, always happy (Philippians 4, 4); worry-free (Matthew 6, 25-34); gives us what we need materially (ibid. 33); He defends us from enemies (Psalms 29, 2; 34, 1 ff.; 36, 5 sec.) and also gives us the greatest of the goods from here below, which is peace (John 14, 27) and the Joy (John 15, 11; 16, 24; 17, 13) as did Jesus himself. What he does not give us in this life —happily!— is the satiety, that paroxysm or ecstasy of happiness that Faust sought to be able to say to him at the time: 'Stop'. How could that be in this bad century? (cf. Galatians 1, 4 and note), since the kingdom of Christ is not and cannot be of this world (John 18, 36), since when he comes he will not find faith on earth (Luke 18, 8). Cf. Colossians 3, 3 s. That is to say that the Divine Father lavishes with abundance (I Timothy 6, 17), those who entrusted to him (Psalm 32, 22), everything that is possible to give, except what would make us root here below, in this fleeting tent of Campaign (Jeremiah 35, 10) and give the soul to the devil as Faust wanted to do it. Deliver us the God of goodness to have 'our goods' here (Luke 16, 25 and note) so that he can give us nothing later for not having wanted it! Cf. Psalm 80, 11 and note. It is renewed: Takes as an image the change of the feathers of the eagle, with which this bird rejuvenates its vigor and strength (Isaiah 40, 31). Another precious eagle image is the promise of Exodus 19, 4, repeated in Revelation 12, 14.
[5182] 6. That is to say that He is holy in all his works, so that we have in him, as Jesus teaches the model of what he himself commands us to work (cf. Matthew 5, 48 and note). and also takes charge of the revenge of the oppressed (cf. Psalm 65, 5 and note). Hence the evil of wanting to do justice for oneself, since God teaches not to directly resist the one who is bad (Matthew 5, 39) and tells us that He hates the poor man who is arrogant (Ecclesiastical 25, 3). This is a great light for those who want to work with spiritual fruit in the social apostolate (cf. Ecclesiastical 28, 1-14; Ephesians 6, 5 ss. and note).
[5183] 7. Cf. Psalms 24, 8; 147, 8 s. and notes.
[5184] 8 ss. Late to get angry: See Psalm 72, 11 and note. Here begins a wonderful painting of the divine charity of the Father, which Jesus puts us on as a model (Luke 6, 36) and whose qualities Saint Paul describes in I Corinthians 13. He is not always accusing (verse 9), as our petty heart usually does when we We feel 'very moralistic', always willing to see the straw in someone else's eye, without noticing the beam in his own (Matthew 7, 3 ss.); nor does he remain angry to discourage the sinner, but he goes to meet him as the father of the prodigal son (Luke 15, 20), and when he intends to ask him to treat him as a servant, before he even has time to tell him, He is loving as a favorite and giving him a prince (Ibid. 15, 19 and 21 ss.).
[5185] 11. Just as his wisdom is far from the human (Isaiah 55, 8), so his mercy rises above all possible goodness (Psalm 91, 6 and notes) and on all understanding of our mind (Ephesians 3, 18 s.). The Virgin knew it well when she spoke in Luke 1, 50.
[5186] 12. So far from us! That is to say that that mercy with which he looks at us is not only to sympathize with our sorrows, but also of our guilts and falls, so as not to be surprised by them, or to get tired, or get tired of forgiving us, because he knows that we are dust (verse 14) and has it very present. He who truly believes this will live in an intimate and loving friendship with him, which cannot be interrupted by our miseries, because even in eventual falls he will not hesitate to return to that friendship at every moment, sure of forgiveness, and with it, far from extinguishing love, He will grow, because he loves more the one who has been more forgiven (Luke 7, 47). Cf. Psalm 50 and notes. Let us record forever: in our hearts this very sweet truth that should be written on all the walls, because the confusion of the spirit in the sinner is the greatest weapon of the devil to make him doubt forgiveness and thus keep it away from God (cf. Ecclesiastical 5, 5 and note). While with the admiration of his mercy, which is instilled in us here, the desire to thank that Father with our praise will also grow in us (Psalm 49, 14) through his Son and brother our Jesus, through whom he receives "all honor and glory" in the unity of love that is the Holy Spirit.
[5187] 13. Here the portrait of God assumes all its fullness, and the most intimate secret is revealed to us, as if preludeing the supreme revelation of Jesus Christ: God loves us because he is Father and as a Father (cf. Psalm 17, 20, passage whose Paternity Nobody disputes David). He who believes this understands everything (cf. the note to Psalm 77, 37). In the New Testament we find the total explanation of the mystery of divine fatherhood, which does not come from simple creation, as in all other beings, but from the regeneration that the Holy Spirit realizes in us by grace by virtue of the merits of Christ (John 1, 12; Galatians 4, 4-7; Ephesians 1, 5 and note; I John 3, 2; Colossians 2, 12).
[5188] 14. Our very nature, so weak and exposed to danger, provokes the mercy of God. The weaker we are, the greater their tenderness and goodness (cf. Genesis 8, 21; Psalm 53, 8 and note). That is why Christ did not come to seek the righteous but sinners (Luke 5, 32 and note).
[5189] 15. The note of Saint Augustine is very beautiful: "God, who is the Father, who knows the work of his hands, sent his Word; and to that Word, who is eternal, he made him brother of that flower of the hay, who dries and Withered at the first breath (Isaiah 40, 6 ss.).So that you, Grass of Sepulchre, could be flooded with blissful eternity, he wanted to participate in your fragile condition He who is eternal and blessed by essence."
[5190] 16. Not even, etc.: so also páramo, nacar-colunga, etc. According to others, it is the place who will not recognize it; And according to the LXX and Vulgate it is he who will not know the place. We find our version more meaningful, which coincides with the beautiful figures used in Wisdom 5, 10 ss
[5191] 17. Words of the Virgin in the Magnificat. Ubach suppresses as probable aggregate what goes in square brackets.
[5192] 18. Touchstone of good faith. If I have a real desire to fulfill what the Gospel says, I will worry about knowing it and remembering it. Without this, how could I fulfill it? Cf. II Thessalonians 1, 8; 2, 10-12; On the other hand, the Word of God, preserved in the heart, gives us the strength not to sin (Psalms 1, 2-3; 118, 5-6, 11 and 104; Luke 2, 51; 11, 28; Romans 1, 16; I Corinthians 15, 1 s.; II Timothy 3, 16 S.; Colossians 3, 16; Hebrews 4, 12; James 1, 21, etc.).
[5193] 19 s. The Universe: Others: All things. According to the Vulgate: it will dominate over all the kingdoms. This passage is "an echo of the theocratic Psalms (cf. Psalm 92, 1)" (Fillion). Cf. also Psalm 92, 2 and Psalm 96, 7, which coincides with verse 20. The latter forms the introit of the mass of Saint Michael and of all angels.
[5194] 21 s. all his armies. Others: all your army. name that in Holy Scripture is preferably given to the stars and which also means all the forces of nature that work in concert and in wonderful harmony (cf. Psalm 103), as an army obedient to the voice of the Generalissimo, who also fights for him when he commands it (Wisdom 5, 21 ss.; 16, 17; 19, 18 ss.). Cf. Psalm 82, 14 and note. The psalmist means: the angels in heaven (verse 20), the stars in the firmament (verse 21) and all the creatures on earth (verse 22) form chords praising Yahweh 'because it is good, because His mercy is forever' (Psalm 135).
[5368] 2. Bliss that Jesus confirmed in Luke 11, 28. It is, says the chrysostom, for those who scrutinize the word of God with interest, seeking in it the wisdom "how the riches are sought", and it entails a promise; Those who listen to God attentively will then seek him with all his heart, because they are thirsty for truth and love. Cf. Ps. 1, 2-3; ecclesiastic 24, 29; John 7, 17.
[5369] 3. They do not commit: so also vaccari, crampon, paramo, etc. The thought of verse 2 continues according to which the words of God have the virtue of separating us from evil (cf. verse 11), since they grant us the privilege of revealing the ways of him who is the only perfect one (verse 1). And they do it with the softness with which a father lectures his son!
[5370] 4 ss. The concept continues to develop: it is not about repeating that the commandments must be fulfilled. That would not add any teaching. It is, according to Joüon notes on Luke 11, 28, to guard them, that is, to know and conserve the words of God in memory and meditation, following the example of the Virgin (Luke 2, 19 and 51), then, says the Verse 6, we will not fear his commandments because we will be prepared to fulfill them. This is what Jesus teaches in Mark 14, 38. Cf. I Timothy 3, 16.
[5371] 7. So also rembold. Righteousness of heart is the best praise to God, since it is what he most appreciates (cf. Psalm 50, 8; John 1, 47). And the one who studies those judgments of God gives a sign of being right, because he seeks the truth. and his righteousness is confirmed each time in contact with those judgments of God. According to this we see what it means, for prayer, to know the divine word. He who does not know Christ, says Saint Augustine, forms a false idea of him, and then he is not heard when he asks for in his name (John 16, 23), because the Father sees that he is not invoking the true Christ.
[5372] 8. This is not a bold promise like Peter's: "I will not deny thee.". Quite the contrary, it is like saying: counting on your help I will take advantage of the resources of your grace. Cf. John 15, 5; Galatians 2, 21; Philippians 2, 13.
[5373] 9. Here is the biblical pedagogy. Already the tender young man, to overcome our nature inclined to evil, has to get used to reading and remembering the holy word, guidance and strength on God's path. And when his head, says Saint Jerome, fall asleep, let it be on the sacred page that has been scrutinizing until the end. Cf. verse 55 and note.
[5374] 10. See here the effect announced in verse 2. Once its result has been achieved, the soul insists on imploring fidelity. Cf. Psalm 50, 13 and note. Cf. Kempis IV, 11.
[5375] 11. Great secret that reveals a way to not offend God! Saint Paul confirms this virtue of the word that saves us (Romans 1, 16), prepares us for every good work (II Timothy 3, 16 s.), and that is why he must remain in us "aboundantly" (Colossians 3, 16, Greek text). Cf. verses 4-6 and note; verse 104; James 2, 21.
[5376] 12. Teach me! That is why Jesus came above all: like the good teacher (Matthew 11, 29), who teaches the little ones what he hides from the wise men. Cf. Matthew 11, 25; 23, 8-10; John 6, 45; Hebrews 8, 11.
[5377] 13. Who could say for sure this wonder! It is the supreme command of Jesus to his disciples: to transmit everything that he had taught them (Matthew 5, 19; 28, 20; Mark 16, 15; John 15, 15; Psalms 16, 4; 39, 10 s.; Wisdom 7, 13; Daniel 12, 3). It is what the Lord himself declared and fulfilled as his mission par excellence (John 14, 26; 17, 6-8; 18, 37).
[5378] 14. If the Bible cost a fortune, like the manuscripts before the printing press, perhaps we would appreciate it more than today when it is available to everyone and there are so many who do not care about it. Cf. verse 112; Wisdom 7, 8 s.
[5379] 16. Note the different aspects in which the word of God is taken in the various stanzas: precepts, words, paths, commandments, institutions, judgments, justifications, testimonies, decrees, designs, oracles, etc. (cf., verse 53 and note). That is to say, that "it is not the law in the restricted sense of Mosaic legislation" (Calès) and it is not shown in the revealed word a mandatory meaning only, but also the teachings, promises, truths communicated about the life of God and admirable and admirable designs. kind of the Divine Father, all of which trains us and moves us to seek with love the fulfillment of his will, at least in us as long as the tares prevent it from being done "as in heaven, in earth also." (cf. Psalm 119, 7 and note). And if the word of God had so much wealth in the time of the psalmist who thus put his delight in it, what will not be for us that we have the entire New Testament, in addition to the Psalms, the Prophets, etc.?
[5380] 18. Remove the veil: Confession that we are not capable of understanding by ourselves (I Corinthians 2, 14), but by the Holy Spirit, who is the one who inspired the Scripture (II Peter 1, 20) and makes us penetrate to the depths of God (I Corinthians 2, 10). This did Jesus with the apostles (Luke 24, 45). Cf. verses 12 and 34 and notes; Acts 16, 14; II Corinthians 3, 15 s.; I John 5, 20. The present Psalm is an example of this, because while there are those who call it monotonous (verse 1 and note), the one who meditates on it does not stop finding new and ever deeper attractions, like Pascal who, when saying of his sister, "he found in him so many admirable things, that he always felt a new joy in praying him, and when he talked with his friends about the beauty of this psalm, he remained transported and raised them together with him".
[5381] 19. Pilgrim in the dark (Galatians 1, 4 and note) and could not live without light (II Peter 1, 19; Kempis IV, 11) and the consolation of your word (Romans 15, 4).
[5382] 20. It is consumed longing: Saint Ambrose compares the gift of the Word of God, a vehicle of wisdom, to the kiss of the divine mouth that the wife of the Song (song of Songs 1, 1) longs for.
[5383] 21. This curse is the reverse of the bliss of verse 2. Infatuated: so also desnoyers, with a nuance more illustrative than that of simple pride. It is explained that he calls infatuated those who depart from the divine law (cf. verse 51 ss.), since whoever does not accept to be guided by his Creator (John 6, 45) believes he is capable of guiding himself better than he is. cf. Psalm 11, 5 and note and the amazing statement of Jesus in John 12, 47 s.
[5384] 22. Opprobrium: From God (verse 21) or from men (verse 23)? It seems more like that, because the princes of this world always persecute those who love the law of God (cf. verses 51 and 86), since the conduct of the righteous is an accusation against them. Cf. II Timothy 3, 12; John 17, 14.
[5385] 24. And if he is with me, who against me? (Romans 8, 31).
[5386] 25. Doesn't it seem that the psalmist had heard Jesus in John 6, 63?
[5387] 26. I did not hide my miseries from you (Psalm 31, 5 and note) or my impotence to remedy them (Psalm 93, 18). Cf. Psalms 36, 5; 114, 6.
[5388] 27. Instruct me: See verses 12 and 18 and notes.
[5389] 28. Sheds tears: Rembold Translates: She is bent. Confort me: cf. Verse 25.
[5390] 29. favor me with your law" The law is, therefore, a favor and not a burden. It is giving the norm of truth and good to those who live in darkness. It is to open the eyes of the blind man (verse 18) and guide the pilgrim (verse 19) so that his path is perfect (verse 1). See Psalm 24, 8 and note and compare Jeremiah 7, 23 ss., on the paternal motive of the law, with Jeremiah 23, 33-38, showing God's indignation against the prophets and priests who preached it as a burden. Cf. Matthew 11, 29-30; 23, 4.
[5391] 30. So also Desnoyers, who interprets in these terms: "I estimate that your judgments offer perfect righteousness and that you are not risking taking false steps in the way they prescribe.
[5392] 31. Note the immense vigor of these expressions, true cries of faith, that compromise the honor of God. If the one who trusts in his mercy cannot be confused (Psalm 32, 22 and note),How could the "father of lies" be deceived by the man who, confessing his nothingness, leans without hesitating on the word of a god? (John 8, 31 s. and 44). But this confidence in the Word is what costs us the most, because we want to live from what we see (John 20, 25 and 29) and it makes us live from faith in what we do not see (Romans 1, 17; Hebrews 11, 1-3). Hence, that "credit" is the greatest tribute that man can pay to God (Acts 16, 34 and note).
[5393] 32. This is one of the great pearls of Holy Scripture; that makes us rise from the pure purgative way towards unity or love, through the illuminative or discovery of the ineffable attractions of God (cf. 38 ss. and note). When he dilates our little heart revealing the mysteries of his wisdom (I Corinthians 2, 7) and his love and goodness in Christ, who overcome all science (Ephesians 3, 19), then charity, which is the fullness of the law (Romans 13, 10), comes to us by the Holy Spirit (Romans 5, 5); And then we no longer walk but run down the path of the commandments (Psalm 36, 4).
[5394] 34. Give me understanding: "We may well be afraid that he will never reach him for such high things, if it were not that Jesus promises precisely to those of us who feel small!" Cf. verses 12, 73 and 169; Luke 10, 21; Proverbs 9, 4; Isaiah 28, 9; 29, 18; I Corinthians 1, 27 s.; II Corinthians 4, 3; James 1, 5, etc.
[5395] 35. I delight: or also, as the Vulgate says: That is what I want: that is, the one that I choose in this moment of serene meditation, and such is my authentic will, manifested with fullness of conscience. I know well that this delicious balance will soon fade away and that the will of the flesh will begin to shout at me otherwise (cf. Romans 7, 14 ss. and notes); And that is precisely why I come to ask you to make me leave when I am missing. In this regard, Jesus has ineffable assurances and consolations that can be seen in John 10, 28-29; Romans 8, 28-29, etc.

[5396] 36. Towards profit: so also Calès, Desnoyers, etc. Others: Towards greed (Prado, Nacar-Colunga). Only God, who rules hearts (Proverbs 1, 21 and note; Denz. 177), can turn ours away from greed, which is an idolatry (Colossians 3, 5) and from greed, root. of all evils (I Timothy 6, 9) and make us put our ambition on him (Matthew 6, 21) and in the study of his word (Psalm 1, 3 and note).

[5397] 37. The same concept continues and expands it. Vanity is not only the world; We are ourselves with our lusts (Saint Augustine). The Christian surpasses the ideal of the Greek oracle "know yourself", for he knows that "And which of you by caring, can add to his stature one cubit?" (Matthew 6, 27; Denz. 187) and raises his gaze, from pure introspection, to "looking on the author of faith, and the consummator JESUS," (Hebrews 12, 2). A philosopher notes that this elevation on the pure analysis of ourselves is an indispensable condition of contemplation. It is leaving the negative for the positive: not being for the Being. It is what the doctor of Hippo expresses: "I find death in me, but where I live I find only in you."

[5398] 38 ss. Note the process of the soul: it begins with the initial fear, then discovers the softness of God in his words and, in love with them, he concludes by longing for holiness. They are the three ways of the spiritual life (cf. verse 32 and note). See an analogous process in ecclesiastic 4, 18 ss. Cf. Psalms 33, 9; 110, 10 and note; I John 5, 3; 4, 8; Matthew 11, 30; I Peter 2, 3.

[5399] 41 s. Your health: The Messiah. The righteous lives from faith (Hebrews 10, 38), believing and sometimes waiting, like Abraham, against all appearance (Romans 4, 18), trusting in the promises and predictions of God in the midst of the mockery of the world (Psalm 41, 4; Isaiah 5, 19; Ezekiel 12, 27 S.; Luke 17, 27; I Thessalonians 5, 3; II Peter 3, 4). It is well explained, like a sigh of relief, this anxious plea that recalls those of Psalms 85, 17 and 108, 27.

[5400] 43. because only the word itself has the virtue of maintaining consolation and patience (Romans 15, 4; Revelation 3, 10).

[5401] 44 ss. Let us also note here the order of ideas: keeping in my mouth the word of God I will be able to fulfill his law (verse 11 and note); Fulfilling it, I will live in width of spirit (cf. Proverbs 4, 10-12). Then I will not fear the kings and I will enjoy myself, etc. (verse 89 and note).

[5402] 46. Text cited at the Mass of the Virgin Martyrs. Cf. The promise of Jesus Christ in Matthew 10, 19 and 20.

[5403] 48. Raising the hands is a symbol of prayer or oath (Psalm 27, 2; I Timothy 2, 8; Revelation 10, 5). The psalmist means: I adore and desire your words as yourself. Is not Jesus the same word of the Father, the Word? Cf. verse 105 and note.

[5404] 49. Here, as in verses 41, 58, 65, 81, etc. We see that the words of God are the measure of his promises, so our hope in these grows in the proportion in which we know those words and believing them (cf. Psalm 32, 22 and note). And no desire of ours can achieve such a measure, because it surpasses all imagination. Cf. Psalm 50, 3 and note.

[5405] 50. Saint Paul (Romans 15, 4) highlights this virtue of the divine scriptures: they are a gift that God sends us for consolation. And in vain we will look for it the same in any human book. Cf. verse 92; Psalm 18, 9; Jeremiah 15, 16; I Maccabees 12, 9, etc. It gives me life: Cf. Verse 25.

[5406] 51. Of all divine things, the most mocked and hated by the world is the word (cf. verse 22 s.). Christ says it in many ways (Matthew 11, 6; John 15, 20; 17, 14, etc.) and it is explained that she alarms Satan more than anything else, because it is the weapon of God (Hebrews 4, 12) and his instrument of salvation (Romans 1, 16). Cf. verse 74 and note; 86 s.; I Maccabees 1, 59 s.

[5407] 52 Consoled: Of those teasing (verse 51). What do you know, those solemn men of the wonders of the Spirit and of the kingdom of God and the privileges that are in him available to the little ones? (Matthew 18, 3 s.). So also in Psalm 62, 7 David and in Psalm 76, 12 Asaf, they consoled themselves with the memory.

[5408] 53. The psalmist does not care to ridicule him (verse 51) and he easily consoles himself (verse 52). What moves him to be indignant (the Vulgate says to hurt) is that those wicked who become teachers (cf. II Peter chapter 2) are those who have abandoned the law of God (cf. verse 21). Thus Jesus, who ate with the sinners to show them his heart, was outraged by the fold of the Pharisees and with the merchants of the temple and also fainted with pain for them to the sweat of blood. They abandon your law: as Calès observes, the word law (Torah) has here, as in Psalms 1 and 18, a broader meaning than the Pentateuch alone. The term law and its synonyms can often replace those of divine revelations, prophetic promises, prophetic teachings, and above all, God's wills, divine pleasure (cf. verse 16 and note).

[5409] 54. Songs, and not ordinances of a tyrant. Between both concepts, the whole abyss of spirituality mediates. of my exile, that is to say that —as psalm 136, 3 s. — It is not about songs that celebrate "the joy of living" (Galatians 1, 4), but rejoice in the mercy of the God who forgives (cf. Romans 3, 24 ss.) and in the promises that give us hope (verse 49).

[5410] 55 ff. Saint Ambrose says that David got up every night to pray and praise God (verse 62), because love for his word overwhelmed his heart (verse 56). It is easy to imitate it by simply consecrating ourselves, before sleeping every night, to the reading and meditation of the Word of God (verse 9 and note; cf. Psalms 1, 2; 62, 7).

[5411] 57. MY LUCK: Let us note that he does not speak of obligation but of advantage (cf. verse 29 and note). Such is the privilege of those who believe that God is our Father. Jesus calls "his food" to do the paternal will (John 4, 34).

[5412] 58. Your face, that is, the luminous vision of the living faith, which makes us feel the reality of God, despite the darkness of our flesh (cf. Psalm 26, 81. To the one who seeks it, will he be hidden from him? perhaps God? See the answer in John 6, 37 and 7, 17.

[5413] 63. I am associated: All those who fear the Lord form a mystical body, united in the Church whose head is Christ. Cf. verses 74 and 79; Psalms 24, 21; 100, 6; ecclesiastic 27, 10; Matthew 18, 20. Others pour: "I am a friend of", etc.

[5414] 66. Teach me: Because I believe in you as a teacher. Cf. verses 12, 18, 34 and notes. "judge just judgement.": Cf. John 7, 24.

[5415] 68. It is the reason that Jesus gives in Matthew 11, 29: Let yourselves be instructed for me because as a teacher I am meek, and I am humble of heart.

[5416] 69. The infatuated: Cf. verses 51-53; Psalm 52, 5 and notes.

[5417] 70. This crassitude means gross insensitivity of the heart, especially for the supernatural. It is, in the New Testament, the lack of spirit (I Corinthians 2, 14; Jude 19 and notes), that God sometimes allows a terrible sanction (Acts 28, 27) in those who "not received the charity of the truth that they might be saved." (II Thessalonians 2, 10). Cf. Deuteronomy 32, 15; Matthew 13, 15.

[5418] 71. mistreated" So also Desnoyers, referring to verse 69. It would no longer be the humiliation of verse 67 but the sad experience of men, which led him to distrust them and study God, willing to "be penitent, and believe the Gospel." (Mark 1, 15) as the message of forgiveness and love (Colossians 1, 28).

[5419] 72. "Charm loves it more the law of God that greed loves gold and silver" (Saint Augustine). But this is not what is typical of our natural inclination, but quite the opposite. Only the gift of wisdom leads us to that love, making us know and savor the true good (cf. Introduction to the Book of Wisdom). Only then are we "born again" (John 3, 3) and put the heart where our new treasure is (Luke 12, 34; Colossians 3, 1). That gift is given free to everyone who asks for it! (James 1, 5; Wisdom Chapters 6-9). So does the psalmist in verse 73. Cf. verse 34 and note.

[5420] 74. "The perfume of peace, which exhales around him, recreates and makes others happy; It is a stimulus and an energy for the sanctification of those who know God" (Manresa). Cf. verse 63 and note. For others, however, that naive confidence in the supernatural will be "madness or scandal" (verse 42 and 51; Psalms 36, 12; 111, 9-10; I Corinthians 1, 23; Acts 17, 32; 7, 54). God makes his word like a touchstone of souls (Luke 1, 34 s.; Hebrews 4, 12; I Peter 2, 6 s.; I John 4, 6).

[5421] 75 s. See these intensely developed concepts in Psalm 50.

[5422] 77. "Life that is in truth, there is only the life of God, and our life is hidden with Christ in God" (Saint Augustine). Cf. Colossians 3, 3.

[5423] 78. Iying has deformed me: Nácar-Colunga: Without reason they afflict me. Diversely translated passage. "But I", etc.: That is, I know where the remedy against deception is. Cf. Matthew 7, 15; Acts 17, 11 and note.

[5424] 79. It is the little flock who longs to gather to talk about God. Cf. verse 63 and note; Psalm 132, 1; Malachi 3, 16.

[5425] 80. According to your laws, because only they, and not the rules of human origin (Mark 7, 8; Colossians 2, 8), contain true perfection for man. Cf. verse 85 and note; Matthew 19, 16.

[5426] 81. With this ardent and confident desire that expresses Israel's desire for the Messiah, we must live today by sighing for its coming (Roman Catechism I, 8, 2). Cf. Revelation 22, 17; Psalm 129, 6 s. and notes.

[5426] 81. With this ardent and confident desire that expresses Israel's desire for the Messiah, we must live today by sighing for its coming (Roman Catechism I, 8, 2). Cf. Revelation 22, 17; Psalm 129, 6 s. and notes.

[5427] 82. from so much waiting, etc.: so also the Vulgate and the context seems to require it. According to Desnoyers, the eyes would faint "after your sentences", perhaps looking for them, perhaps from rereading them so much.

[5428] 83. The skin (of wine) exposed to smoke wrinkles and shrinks until it loses its shape. To that extreme comes the contempt of the infatuated (verse 84 ss.) towards the disciples who listen to the Word of Christ. Cf. Luke 6, 22; John 15, 18 ss.; I Corinthians 4, 9 ss. and note.

[5429] 84. When will you judge? See God's answer in Revelation 6, 10-11; II Peter 3, 9; Hebrews 11, 40.

[5430] 85. Cf. verses 51, 53, 69. The Vulgate brings another beautiful version: the wicked tell me fables, but they are not like your law, which has great eloquence to express how the Wisdom of men, although it seems lucid, can never satisfy the soul as the Word of God. Such is the meaning of the famous confession of Saint Augustine: "You made us for you and our hearts are restless until I rest in you." Cf. Psalm 93, 11 and note. The Church chose this text for the introit of the Mass of Saint Justin (April 14), which disappointed in all the philosophical schools "studyed the word of the divine crucified and converted to Christianity" (Dom Lefebvre), For in it, as the prayer of said mass says, "God wonderfully taught him the eminent science of Jesus Christ (Philippians 3, 8) through the madness of the cross" (I Corinthians 1, 23).

[5431] 86. Without cause, etc.: According to others: the one who persecutes me lies.

[5432] 87. from the country: as well as Calès. Others pour: from the earth; Bover-Cantera: I narrowly annihilate in this world.

[5433] 89. Mystery worthy of constant meditation: In heaven the same word remains eternally whose gift God anticipates us in Holy Scripture. and although heaven and earth passed (cf. II Peter 3, 13; Revelation 20, 11; 21, 1 ss.), the word will not pass (Matthew 24, 35; Mark 13, 31; Luke 21, 33). And that word, that wisdom of God that makes the happiness of heaven, is the same Christ Verb, that is, the word of the Father, made man: incarnate wisdom, by whom and for whom everything was made. Cf. verses 44, 93, 111; I Peter 1, 23-25; Revelation 14, 6; Wisdom 9, 9-11, etc.

[5434] 90. See Psalm 88, 3 and 15, etc., where he continually flaunts that fidelity.

[5435] 91. The creative word is also conservative. Without it nothing could survive (Psalm 103, 29 and note). "At your service": more faithfully than men (Desnoyers). Cf. Wisdom 5, 18-21; Romans 8, 20 ss.

[5436] 92. My delights: so also the new Roman psalter; Others: My meditation. Cf. verse 50 and note.

[5437] 94. I am yours: "Only can he say it whose thoughts and affections are entirely placed in God, who despises every other good and who says to Jesus, like the apostles: show me to the Father and that is enough for me" (Saint Ambrose).

[5438] 95. They spy on me: Jesus announced it in John 15, 20 (cf. Psalm 55, 7). But I, etc.: In the persecutions of the enemies, the remedy is to seek the divine words, the source of wisdom and "river of grace" (Benedict XV). Cf. Verse 92.

[5439] 96. Everything happens, except the word of God (verse 89), which will not cease to be fulfilled even in a jack (Matthew 5, 18; 24, 35). The psalmist offers us a vigorous contrast between the limitation of everything human and the only immensity that can satisfy us. Cf. verse 85; Ecclesiastic 24, 38 and notes.

[5440] 97. "There are men who dedicate their lives to the study of the classics and this is considered a noble passion even when it comes to pagan authors. Shouldn't love be stronger for the pages that God himself has written? (P. de Segor). Such was the passion of men like Saint Augustine, Saint Bernard and many others who barely wrote a sentence without a quote from the sacred books. The privileged fruits of this love are shown in the verses that follow. Cf. Psalm 1, 1 ss. and notes.

[5441] 98. The Israelite, even oppressed by all pagans, did not lose his existence or that of his race, because he knew the designs of God (Psalm 147, 9) and he always had them at his disposal.

5442] 99 ss. The paraphrase offered by Scío explains this remarkable superiority of the psalmist over all doctors and elders, saying: "Because through a series and continuous meditation you have made me understand what his true spirit is." Jesus establishes this superiority of spiritual knowledge over the purely intellectual (Luke 10, 21; cf. Psalm 130, 1; Job 2, 20; Wisdom 8, 10; I Corinthians 2, 10 and 14; II; Timothy 3, 15) and the need of the right heart to understand God (Matthew 5, 8 and note).

[5443] 102. Beautiful act of love: I fulfill them because it is about you. Hence the sweetness expressed in verse 103. Cf. Psalm 38, 10.

[5444] 104. I become intelligent: so too crampon (cf. Psalm 18, 8). On the importance of understanding the word see 16 Jesus says in Matthew 13, 19.

[5445] 105. The Council IV of Constantinople cites this text and other concordant (Psalm 18, 9; Proverbs 6, 23; Isaiah 26, 9; LXX) to show that the divine Words "really assimilated to the light", and provides that the book of holy gospels, "in whose syllables we all find salvation", the same thing as the cross and the image of our Lord Jesus Christ must be worshiped (cf. verse 89 and note). He adds that: if someone does not worship her, "when he shall come to be glorified in his saints," (II Thessalonians 1, 10; Denz. 337; cf. verse 48 and note).

[5446] 106. This beginning of our conversion—which we all need as Saint Peter (Luke 22, 32)—follows as a logical consequence when we truly persuade ourselves that the dispositions of God are wisdom itself, even though they seem as paradoxical to us. those of the Sermon on the Mountain (cf. Matthew 5, 38 ss.) or the payment of the workers of the last hour (Matthew 20, 8 ss.; cf. Matthew 11, 6; Luke 7, 23 and notes). What it costs is to persuade you. "Since man, says Mons. von Keppler, in the fullness of Paradise, he believed a viper before his creator and benefactor, he has remained, as a tremendous seal of decadence, the most foolish credulity of the words of men and the most obstinate, albeit secret, distrust of the words of God."

[5447] 107. Dejected, because of what was said in verse 106, since the divine decrees are contrary to the wisdom of the world. Hence, he only has the help he claims from God, asking him to reanimate him, but with that life that is according to his word. Jesus confirms that what is said in this verse is a consequence of the previous one: "I have given them thy word, and the world hath hated them," (John 17, 14).

[5448] 108. The offering of the lips consists of prayers and praises (Psalm 49, 14; Hebrews 13, 15 and notes) although they are not materially articulated but "in spirit and in truth". (John 4, 23 s.; cf. Matthew 6, 6-8). The supplicant asks God to make himself pleasant for this prayer that he is giving him, since he knows that man is incapable of it. "Being unpleasant, we were loved to be made pleasant" (Denz. 198). Cf. Verse 147 s. and note.

[5449] 109. I have my life in my hand (exposed to falling down): Hebrew idiom that indicates the highest degree of danger (Job 13, 14). "I die daily" says Saint Paul (I Corinthians 15, 31).

[5450] 110. The wicked are the same ones who pursue it in verses 51-53, etc. This bond, which exists permanently in this "present wicked world," (Galatians 1, 4), is the scandal of Jesus, the stumble "of these little ones that believe in me," (Matthew 18, 6), that is, he refers mainly to the false doctrine, as seen in the 2nd hemistich. Cf. Matthew 7, 15 and note.

[5451] 111. He has acquired, as his most precious heritage (cf. verse 14 and note), the documents that contain the words of God as a hidden treasure (cf. Matthew 13, 44) and a source of joy. The Holy Bible was the first book published by La Imprenta and had many and splendid editions, in times of greatest faith. Saint Augustine does not hesitate to equate the word to the very body of Christ. Can it be explained that someone has other books and lacks this? Oh, if the Word of God were preserved in every Christian home! See verse 105 and note. Because they constitute joy: "It could be written, says Mons. von Keppler, a theology of joy. Certainly material would not be lacking, but the most fundamental and most interesting chapter would be the biblical one. It is enough to take a book of concordance or index from the Bible to see the importance that joy has in it: Biblical names that mean joy are repeated thousands and thousands of times. And this is very much to consider in a book that never uses vain and unnecessary words. And so Holy Scripture becomes us a paradise of delights, "paradiso voluptatis," (Genesis 3, 23) in which we can find joy when we have searched it uselessly in the world or when we have lost it."

[5452] 112. To the end: see Matthew 10, 22; Hebrews 3, 6; Revelation 2, 26. As Fillion observes, the Vulgate expresses another thought: "propter retributionem". Here the award is already in the same possession and joy of the word (verse 111; cf. Psalm 18, 12).

[5453] 113. On those with a double heart, cf. Psalm 30, 7; John 1, 47; 3, 19; James 1, 7 s.; 4, 8, etc. On holy hatred, see Psalms 96, 10; 108, 1; 138, 22; Ecclesiastical 25, 3, etc.

[5454] 115. I will scrutinize: so too LXX and Vulgate is the attitude of one who sincerely wants to know God: escape from the worldly ones who steal the time to study him (Psalm 6, 9). In this regard, Pius XII points today with precision the horizons of great theological progress that are presented to the researcher in the face of the new data provided by the modern intensification of biblical studies, the discovery of documents, codices and papyri and especially the study of Hebrew and the Greek, original languages of the Bible, noting: a) that great light springs from all this "to better understand the sacred books"; b) that "in the Middle Ages, when scholastic theology flourished more than ever, even the knowledge of the Greek language for a long time had been diminished in such a way among the Westerners that even the supreme doctors of those times, when explaining the divine books, only rested on the Latin version called Vulgate. On the contrary, in these our times not only the Greek language, which since the revival of human letters in a certain sense has been resurrected to new life, is already familiar to all the cultivators of antiquity, but even the knowledge of the Hebrew language and other Eastern languages has spread greatly among the learned names"; c) That the great advance that "not without special advice of the providence of God has achieved this our

time, invites and even in a way admonishes the interpreters of the Sacred Letters to take advantage with boldness of such abundance of light to examine in more depth the divine oracles"; d) that the extension of that field is inexhaustible, given that "not a few things...were hardly explained by the exhibitors of the past centuries" having "only very few whose meaning has been declared by the authority of the Church and there are not many more those in which the authority of the Church is unanimous. Sentence of the Holy Fathers" (encyclical "Divine Afflante Spiritu").

[5455] 117. Constantly, that is, not only to conquer the union with you, but even more so after it and as the only way to preserve it (cf. Matthew 26, 41; Luke 10, 42; 11, 22-27). Verse 118 confirms its doctrine by showing how those who deviate from the supernatural vision stop thinking rightly.

[5456] 119. I have: so also Wutz and the Vulgate, etc. It is the consequence of the previous verse. Others read: "You have".

[5457] 120. Fright justified for the flesh and that soon becomes joy for the humble (verse 111; Psalm 93, 18, etc.). One who does not understand this great fundamental revelation, infinitely astonishing, that Jesus did not come to seek the righteous or the healthy, but the sick and sinners (Luke 5, 30 ss.) cannot understand anything about the gospel. And since he said that there is no healthy one, no one who does not need to repent (Mark 1, 15; Luke 13, 5), he meant that "all will perish" who are not among the sick and sinners in need of a Savior. Cf. verse 130 and note; I John 1, 8-10.

[5458] 122. You answer: Become a guarantor of my fidelity (according to others: of my good) so that the infatuated (verses 51-53) have no pretext of oppressing me. Cf. Psalm 120, 8.

[5459] 123. The promise of liberation: so too Calès. Others: And by your oracles of justice. Cf. Verse 81.

[5460] 126 s. Let us admire the eloquence of this pressing call (cf. Psalm 101, 14). And the psalmist, in a sublime reaction of love, far from being scandalized by the atmosphere of apostasy that surrounds him, "that is why he adheres more than ever to the love of the Divine Word (verse 127) and keeps it "as to a candle shining in a dark place, " (II Peter 1, 19). Cf. Revelation 3, 8 and 10.

[5461] 128. I have chosen for myself: beautiful greed is this, typical of Mary who chose the optimal part (Luke 10, 42); Beautiful and so strange, that is why there is no danger, says Ludolf the Carthusian, that that part "is taken away", because no one disputes it. Jesus chose us, and not us to him (John 15, 16). Now is the time for us to choose it, like here, "for us".

[5462] 129. The famous Raulic preacher, in a moment of remarkable eloquence, says: "If God were not admirable, would we accept him? I don't, by the way. I would look for a better one." There are versions that, instead of observe them, say: they are scrutinized or, like Fillion, he studies them carefully. Without a doubt, knowledge leads to admiration and is at a growing desire to penetrate more and more that wisdom that "the first one who studied it does not quite know it, nor the last to penetrate it, because its intelligence is vaster than the sea and its advice deeper than the abyss" (Ecclesiastical 24, 26 s., Crampon version).

[5463] 130. This is a concept that appears in many books of Holy Scripture and that must fill simple souls with joy (cf. verse 105 and note; Psalm 18, 8 s.; Proverbs 1, 4; Wisdom 10, 21; Matthew 11, 25, etc.). The explanation of why God reveals to the little ones what he hides from the wise men—a really disappointing thing for any intellectual who does not have a supernatural spirit—is that the intelligence of those mysteries of God is only acquired from the basis of the nothingness of man, from his original fall, from his current abnormal condition. and miserable. And this is inadmissible for those wise men who are considered such based on their concepts and humanistic efforts that tend to exalt what the world calls high human values. of his own man is nothing but weakness and inclination to evil (cf. John 15, 5; Luke 16, 15; Psalm 142, 2), and he who does not admit this as a basis cannot understand anything of the Father, whose mysteries are all of love. and mercy towards that fallen humanity. Then, those of us who feel like this fallen, recognize in him a God as a measure made for us. The others are not interested in this type of God, since they are not aware of needing mercy and find humiliating and shameful to recognize the evil and impotence of humanity. Cf. verse 120 and note; Psalm 68, 11 ss. and notes.

[5464] 131. and sigh: it seems more exact than panting. The Vulgate pours: and attracted the spirit (cf. Acts 10, 44; Luke 1, 41).

[5465] 133. "There is a book that explains everything, but that unfortunately very few want to read because it requires us, with divine authority, that we think like Him, and for this we see that we must leave not only the inclinations of our flesh but also innumerable ideas preconceived according to worldly criteria, which, as we consider them good, are more difficult to abandon than vices" (Keppler).

[5466] 134. Rescue me: What is the oppression of men but human respect? The Word of God that frees us from Him is a real rescue, then literally fulfilling the promise of Jesus in John 8, 31-32. Thus, confirm what the previous note says.

[5467] 136. It is the concept of verses 139 and 158, the zeal that devoured Christ and tore him out sweat of blood in Gethsemane: the sadness that love is not known or loved.

[5468] 138. Benignity: So also Rembold (cf. Matthew 11, 30 and note). Others: Firmness.

[5469] 139. Cf. verse 136 and note. Adversaries are the infatuated (verses 51-53).

[5470] 140. Extremely pure: pure as tested by fire (Psalm 11, 7).

[5471] 141. Small: cf. verses 98-100; 130, etc.

[5472] 144. I will live: There is a parallel between this mystery of the Word that gives life and what is said in the prologue to the Gospel of Saint John about the Word of the Father (that is, the Word) that was incarnated, in which "the life that It was the light of men." Jesus expressly confirms it in John 6, 63.

[5473] 145 s. The psalmist teaches us here the normal attitude of the soul to God. To want, to wish with all your heart to obey the kind will of the Father, but, as we know that we are not capable of it (cf. John 13, 37 s.; 15, 5 and notes), for it is a gift from God to serve him as he pleases him. (Coltain of the Dominica XII of Pentecost; cf. Denz. 182 and 196 ff.), ask him first of all that gift: "Save me" and then I will be able to please you (cf. verse 108 and note). Such is "the good spirit" that he wishes we ask and promises to give us infallibly (Luke 11, 13). He who does not have it, then, is because he does not want it (Wisdom 6, 14 s.; Isaiah 55, 1; James 1, 5). And without asking, we cannot have it, because our own is not the good spirit, but quite the opposite. On the other hand, the temporary goods —the only ones that we usually ask— are promised to us "in addition", since "For your father knoweth that you need all these things." (Matthew 6, 32 ss.). where we see that these verses constitute an ideal ejaculatory for the Christian.

[5474] 147 s. I anticipate (so Páramo, Calès, Desnoyers, Vulgate, etc.): it is like a lyrical impulse of enthusiasm, of joy for the promises it hopes, and also of holy impatience and I pray to see if on that new day they will be fulfilled (cf. Revelation 22, 17 and note). See analogous attitude in David (Psalms 56, 9 and 107, 3) trying to wake up the same dawn.

[5475] 153. Remarkable Teaching: Remembering God's words studied above is the argument to be heard by Him in our tribulations and temptations. Cf. John 14, 26 and note.

[5476] 154. Defend You: Others pour: You fight for my cause. Whoever wants an infallible defender against unjust enemies, look for him in Psalms 29, 34, 36, 108, etc.

[5477] 155. See what Saint Paul teaches about the failure of the one who wants to make himself right by himself without resorting to grace, thus suppressing the mystery of redemption (Romans 9, 30 ss.; 10, 3 ss.; 3, 24 ss.; Galatians 2, 21).

[5478] 156. That is, according to what your heart has resolved as a Father (cf. Psalm 50, 3 and note): I want neither less nor more than what your loving kindness has thought for me. The one who feels very ambitious (cf. Isaiah 55, 1; 64, 4) Read the first chapter of Ephesians and the last of the Apocalypse.

[5479] 158. They ignored and preached to others! It is, as in verses 51 ss.; 136, 139, 161, etc., of false prophets or doctors. Cf. Matthew 23; II Peter 2.

[5480] 160. The sum (cf. John 17, 17): Hence the wonderful harmony between the words of God. Put in contact, two or more texts of the writing are illuminated and embellished reciprocally, as happens in the combination of musical notes or colors, making us perceive a new splendor, by which the doctrine penetrates deeper into the spirit.

[5481] 161. To your words: and not to their threats. It is what Jesus teaches in Luke 12, 4 s.

[5482] 162. This is a call for us to study the entire Bible, "Entering into my house, I shall rest with her: for her conversation hath no bitterness, nor her company tediousness, but joy and gladness." (Wisdom 8, 16), without excluding the prophecies where they are found those divine promises that fill us with anticipation of happiness in hope (cf. Proverbs 10, 28 and note). Saint Paul exhorts us not to despise that study (I Thessalonians 5, 20), which is typical of those who want to be wise (Ecclesiastical 39, 1; cf. Isaiah 34, 16; Matthew 13, 52; I Peter 1, 10 ss.; Revelation 1, 3, etc.). The fruit of this will infallibly be the one we see in verse 163. Cf. Psalm 1, 1 ff.

[5483] 164. Seven is number of perfection and universality (Saint Augustine). Cf. 11, 7; Proverbs 24, 16. From here comes the distribution of the Breviary in seven canonical hours in addition to the matins that were the prayer of the night.

[5484] 165. For them there is no stone of scandal: they will not stumble in the doctrine or be scandalized by the opposition between the divine words and the prudence of the world (Matthew 11, 6; Luke 7, 23 and notes), nor will they be surprised at the persecutions or apostasy (cf. I John 3, 12 s. and note). Let's admire the immensity of this promise and we will love it for ourselves (cf. Psalm 111, 7 and note).

[5485] 167. Saint Gertrude refers that one day ardently wishing a relic of the Holy Cross, Jesus spoke to him and told him to copy some of his seven words on a piece of paper and take it with him as the best relic of his passion. Isn't a letter from a loved one better memory than any material object? If many do not love the Holy Gospel, it is because they look at it as a set of precepts or things that God asks of us, when it is essentially the "good news" of the things that he gives us, until reaching the supreme gift of his love, revealed in John 3, 16.

[5486] 168. We see here that all our problems are resolved in the words of God. Cf. verse 133 and notes.

[5487] 169. Train me: see verse 34 and note.

[5488] 171. Here is the fruit that infallibly promises you, O Reader, the book you have in your hand (cf. Revelation 1, 3, and note). "The intelligence of the Holy Scriptures contains such delights that make us forget about the world and even ourselves" (Sta. Ángela de Foligno).

[5489] 173. It is the privilege of the one who with righteousness deals preferably with seeking God: he can count on that Providence deals with everything his own (Matthew 6, 33). "When Hamlet asks himself the doubt: "Being or not being", he wonders if it is more noble to bear the evils or fight them and put an end to them. In this end he sees nothing but death, suicide, which is to be avoided only out of fear of the unknown beyond. But Jesus to all these doubts has an answer 'depending on the Father'. Being or not being is no longer a matter of living or dying, but of action or passion. Jesus saved us for this more than for that one. His action as a preacher was rejected by his people. Then came his passion, as a step beyond the action. That is why he taught us not to resist the one who is bad, to always forgive and even to turn the other cheek. He raised in another way Hamlet's "being or not": not like living or committing suicide, but, contrary to the Stoic "be a man", Seneca, he taught the great convenience of "giving himself", of dying In life, something that would certainly be absurd if man were naturally good, but that is logical and necessary being humanity degenerated from Adam. It would also be absurd to "die himself" if there was no providence and therefore, if Jesus gives it as a solution, it is only 'in function of God', of an essentially active God. If he tells us not to take revenge, it is not for the wicked to succeed, but because the Father is in charge of revenge; If he tells us not to think about tomorrow, it is not for us to die of hunger, but because the Father who dresses the flowers provides and feeds the birds, in such a way that none lacks anything. Everything is, therefore, a matter of believing, and it is not surprising that it is so, because Jesus only came to tell us about the reality of his Father. Without her he would have had nothing to promise, not even anything to say." Such a thought reveals Shakespeare's testament: "I put my soul in the hands of God, my Creator, waiting and trusting with certainty that only through the merits of Jesus Christ my Savior, I will be admitted to eternal life."

[5490] 174. It is like saying: I want to be a beggar and I do not want to save myself but that you are my Savior so that the glory is all yours. He who says this bears witness to true faith and the humility that she entails.

[5491] 175. be my support. Others: Come to my help. Both senses contain great teaching. According to the first, we find in the words of God the best source on which to support our judgments, like the ancient patristic, which hardly made any affirmation without founding it in a passage of Scripture. In the other sense, the spiritual support that comes from the word of God as a "river of grace" is also invoked according to the flame Benedict XV, following Saint Jerome, in the encyclical "Spiritus paraclitus" on the reading and meditation of the Holy Bible.

[5492] 176. If I have gone astray: As Fillion observes rightly, the Hebrew text admits very well this conditional form that gives the true meaning, today deeply confirmed by the parables of Jesus in Luke 15, 1 ss. and John 10, 1 ss. "If I had, sir, the misfortune of losing myself, says a mystic, I am sure that you would not let me get lost, because you know that, giving me a strong blow, my petty heart again imploring your forgiveness in the test, since it was not able to be faithful in prosperity."

[7353] 1. Sprout and Renewal (in Hebrew Nézer) designate the Messiah. Compare the analogous expressions in 4, 2; 53, 2; Jeremiah 23, 5; 33, 15; Zacharias 3, 8; 6, 12. St. Matthew refers to this passage when he says that Jesus will be called Nazarene (Matthew 2, 23). Saint Jerome sees in the offspring the mother of the Lord, "simple, pure, sincere, without any other strange germ, and in the likeness of God, fertilizes in his unity" (To Eustochia). The Renewal (Saint Jerome pours: Flower) is Christ. The explanation of Dr. Máximo, who distinguishes between offspring and renewal, does not find sympathy among modern exegetes, because it does not agree with the parallelism of the members of the verse. Shoot and renewal sprout from the same trunk (Simón-Prado) and both refer to Jesus Christ. The trunk of Jesse (Vulgate: Jesse) is the house of David, son of Jesse. Cf. I Kings Chapter 16; Acts of the Apostles 13, 23-33.

[7354] 2. From this passage theology has taken the seven gifts of the Holy Spirit. Cf. Wisdom 7, 22; Galatians 5, 22 s. The Hebrew text knows only six gifts. The number seven has been introduced by the seventies who translate Yahweh's fear into two words. The Messiah will receive the gifts of the Holy Spirit, not with rate and measure, like the other saints, but with all his fullness (Saint Jerome). See John 3, 34.

[7355] 3. The spirit of filial or reverential fear, which is the fruit of perfect charity (St. Augustine).

[7356] 4. He will judge the poor with justice, etc.: What the Virgin celebrates in the Magnificat is the advent of Messianic times, as expressed in the final verse (see Luke 1, 54 s. and note). Mary prophesies, in her various aspects, only one thing: the triumph of the poor, that is: the confusion of the proud, the deposition of the powerful, the exaltation of the humble, the sickness of the hungry and the inanity of the rich (Luke 1, 51-53). Such must therefore be the essential characteristics of the Messianic kingdom. See 32, 1; Psalms 71, 2 and note. will hurt the earth: Cf. Psalms 2, 9; 44, 5 ss. 109, 2 and 5 s.; Revelation 2, 27; 12, 5; 19, 15 and notes. It will kill the wicked: it is what the New Testament predicts regarding the Antichrist (cf. II Thessalonians 2, 8). Cardinal Goma applies this prophecy to Christian preachers who "pass through the world, twenty centuries ago, conquering all things for God and his Christ. Christian preaching is the verification of the great prophecy about the Christ of God, the angel of great advice: The earth with the rod of his mouth, and with the breath of his lips will kill the wicked" (Bible and preaching, p. 54).

[7357] 6 ff. What a magnificent vision! Peace will invade the world; "justice and peace have kissed", as the psalmist says (Psalms 84, 11). Cf. Psalms 45, 9 ss. This general peace is the image of the restoration of all things through Jesus Christ. See 2, 4; 66, 22; Ezekiel 34, 25; Zacharias 9, 10; Romans 8, 19 ss.; II Peter 3, 13; Revelation 21, 1 and notes. The figures under which messianic peace is described, remember the days of Paradise that the Redeemer has to restore in a more sublime way when he separates from nature the curse that weighs on it and when "new Heavens and a new earth" appears, according to the prophecy of Saint Peter (II Peter 3, 13). Saint Irenaeus, Saint Theophilus, Lactantius and some modern exegetes take the prophecy in a literal sense and believe that ferocious animals will one day become tame again as in the days of the earthly paradise. Cf. 65, 25; Deuteronomy 28, 68; Hosea 2, 18; Ecclesiastic 39, 39 and notes.

[7358] 10. His abode (Saint Jerome: his tomb): It is Mount Zion, his residence (Fillion). Other authors, based on the version of Saint Jerome, refer this passage to the Holy Sepulchre, saying that "even now this prophecy is fulfilled in the holy places of Jerusalem, visited from the early days of the Church by kings, sages, potentates and people of the whole world". But Knabenbauer warns: "Caveant igitur conciatores, ne sensum et explanationem sancti hieronymi auditoribus suis tamquam vaticinium spiritus sancti vendant" (Simón-Prado).

[7359] 11. Patros is the name of southern Egypt. Elam, a country located in the southwest of Persia; Sinear: Babylon; Hamat: Syrian city; The islands of the sea: the Mediterranean islands and the west countries. Again: According to Saint Jerome, the prophet means by this that God, after having extended his hand to take possession of the people of the Gentiles, when they convert to the faith, will extend it for the second time on the Hebrews at the end of time, so that they also embrace it. Cf. Romans chapter 11.

[7360] 13. At that time there will be no more emulation between Judah and Israel. They will live like brothers. See Ezekiel 37, 21 ss.

[7361] 14. To the West: it means that they will make conquests among the pagan peoples. The same means the second hemistich. It is a wonderful prophecy of the apostolic mission among all the peoples of the world.

[7362] 15. The tongue of the sea of Egypt: The Red Sea in its northern part. The river: the Euphrates (see 8, 7).

[11114] 1. The Feast of Pentecost was celebrated 50 days after Easter, in memory of the delivery made by God to Moses, on Mount Sinai, of the tables of the Law, as well as in thanksgiving for the harvest. The coming of the Holy Spirit on that day produced a spiritual harvest of three thousand men (v. 41). All together: not only the apostles, but also all the disciples and faithful. In the same place: see 1, 13 and note.

[11115] 2. Wind is synonymous with spirit, that is, something that blows from the outside and is capable of animating the inanimate. As the wind lifts and animates a dry, inert leaf, so the Divine Spirit vivifies our souls, of his own incapable of virtue (Mt. 26, 41; Jn. 15, 5; Php. 2, 13, etc.). filled the whole house: the spirit is diffusive. That is why it is said that the Christian is a Christian: wherever he goes, he takes Christ with him and spreads it. Jesus also says that the light has to put on the candlestick so that it illuminates the entire house. Cf. Mt. 5, 15; Lc. 8, 16 and note.

[11116] 3. By the fire of the Holy Spirit, enlightenment and that spiritual revival that Jesus had announced to Nicodemus (Jn. 3, 5; 7, 39) is consummated, for which His Christ calls the Holy Spirit repairer of our image. Tongues symbolize the gift of the word that those present immediately received, and their effectiveness in preaching "the wonders of God (v. 11). The Spirit on this occasion communicated with a character of universality; therefore Pentecost is considered to be the birth day of the Church, and That is why this is called Catholic, that is, universal, open to all peoples and individuals; although with a hierarchy instituted by Jesus himself with the charge of spreading the knowledge of the Gospel (which presupposes the ignorance of many) and with the warning that many will be called and few will be chosen (22, 14), which presupposes the freedom that God respects in each one to accept or reject the message of Christ.

[11117] 4. "What an artist is the Holy Spirit!, exclaims S. Gregorio: instructs in an instant, and teaches everything he wants. Since he is in contact with intelligence, he illuminates; his only contact is science itself. And since it illuminates, it changes the heart".

[11118] 8. each in our own language: in vv. 4, 6 and 11 We insist on highlighting this wonder of the gift of tongues that the Holy Spirit granted for the apostolate, and the joy of each one to understand. Here a lesson is confirmed in both testaments about the open character of the religion of Christ and the great convenience of transmitting it in a way that everyone can understand what it refers to. Cf. Mt. 10, 27; MC. 4, 33; 16, 15; Jn. 18, 21; 1 Cor. 14, 19; Bar. 1, 5; ne. 8, 12 and notes.

[11119] 11. Proselytes were called the Gentiles incorporated into Judaism. There were two classes: proselytes of the door, that is, the believers who did not receive circumcision, and proselytes of justice, who received it.

[11120] 17 ss. Above all meat: above all men. This prophecy (Jl. 2, 28-32; cf. Isa. 44, 3), in addition to its fulfillment in Pentecost, has an eschatological sense, as seen in v. 19 s. referring to the cosmic phenomena that are announced in recent times (cf. Mt. 24, 29; Rev. 6, 12), that is, for "the day of the Lord" (v. 20), whose coming the first Christians expected "of hour by hour", as San Clemente Romano says. Cf. 1, 6; 1 Cor. 1, 8; 7, 29; fil. 4, 5; 1 ts. 5, 2; Hb. 10, 25 and 37; St. 5, 8; 2 pe. 3, 9; etc. "Keep in mind that in the Gospels and throughout the New Testament we talk many times about the first coming of Jesus Christ and then we go on to talk about the second" (Bible of El Paso). Hence the words after this with which the aforementioned text of Jl. (2, 28, which in the Hebrew is 3, 1) begins. See there Crampon's note. The same expression after this uses James, at 15, 16.

[11121] 22. That God did through him: St. Peter and all the apostles take care to maintain this profound truth that Jesus himself did not tire of repeating and that is nothing but the absolute and total humiliation of the Son before the Father (Phil. 2, 6-8). Being able to act by his own divine virtue, which he receives from the Father forever, he never did any work, not even the resurrection itself (v. 24), but by his Father so that all glory would be for the Father (Heb. 5, 4 ss.). There is no more sublime thing than surprising in the very heart of the Divine Family, the spectacle of that fidelity of the Son on the one hand, and on the other the infinite love with which the Father praises Jesus (see eg Ps. 44, 3 ss.) and gives him "a name which is above all names" (Flp. 2, 9).

[11122] 24 ss. On this remarkable announcement of the resurrection of Jesus in the Old Testament, cf. 3, 22 and note.

[11123] 25 ss. See Ps. 15, 8-11 and Notes. David does not speak for his own person, but in representation and as a figure of Jesus Christ. See the explanation that S. Peter gives in v. 29 ss. He is on my right so that I do not hesitate: that constant assistance that the Father gave to his most beloved Son (v. 22 and note; Jn. 8, 29), to sustain him in his passion (Ps. 68, 21 and note), is a great light to understand that the abandonment of which Christ speaks on the cross (Mt. 27, 46; Mk. 15, 34; Ps. 21, 2) does not mean that the Father removed his support from him (that would have been to ignore the prayer of Christ), but, as Saint Thomas observes well, who abandoned him "betrayed into the hands of men" (Mt. 17, 22), instead of commanding against them "give me presently more than twelve legions of Angels?"! (Mt. 26, 53).

[11124] 30. See 2 Sam. 7, 8 ss. This promise, which was remembered by the Psalm of Solomon (Ps. 131, 11), by that of Ethan (Ps. 88, 20-38) and ratified by the angel to Mary (Lk. 1, 32). S. Paul reiterates it in Antioch of Pisidia (13, 32 ss.).

[11125] 31. He spoke of the resurrection of Christ: See the prophecy of Moses invoked in the same sense by the apostle (3, 22 and note).

[11126] 33. The promise of the Holy Spirit: From where it is seen that it was with his passion how Christ conquered the Holy Spirit for us, as confirmed by the St. John (7, 39). On the infinite value of this gift, cf. Jn. 14, 26; 15, 26; 16, 7 and notes.

[11127] 34 ss. See Ps. 109 and note. Jesus himself explained this prophecy in Mt. 22, 41-46 as proof of his divinity. Peter uses it here (v. 36), the same as St Paul (Heb. 1, 8-13; 1 Cor. 15, 25), as an announcement of the future triumph of Christ.

[11128] 36. has constituted: Cf. Ps. 109, 4 and note.

[11129] 41. those who accepted his words: because without having faith they could not be baptized. See 8, 36 ss.; MC. 16, 16; Col. 2, 12 and notes. "The first ministerial function is that of the word, which engenders the faith. The profession of faith is followed by baptism, in the name of the Holy Trinity, which is the rite of introduction to the Kingdom of Jesus Christ" (Card. Goma). Cf. 4, 4; 8, 37 and notes.

[11130] 42. In the doctrine of the apostles: In Greek: didaje toon apostoloon. With this same name, a written document has been preserved, from the first century, which is the oldest and therefore venerable that we possess as an apostolic tradition after the Scriptures, and that everyone should know. fraction of the bread was called the celebration of the Eucharist (cf. v. 46) already in the first days, immediately after the Ascension of the Lord. The continuity of this apostolic tradition of the Jewish-Christian Church has then been attested by S. Irenaeus and St. Justin. The Vulgate translates: "The communion of the fraction of the bread". The Greek distinguishes both words, as Fillion observes, since the first refers to that life of fraternal union in charity. Cf. V. 44 and note. So also the Creed speaks of the communion of the saints.

[11131] 44. They had everything in common, etc. They helped each other with full fraternal charity and sold their properties if they were necessary to help the poor (4, 37). This voluntary community has nothing to do with what is called communism today. It was a free fruit of the fraternal love that united the disciples of Christ in "one heart and one soul" (4, 32 ff.) according to the desire that the divine Master had expressed to his Father (Jn. 17, 11) and to themselves (Jn. 13, 34 s.), since, as S. Agustín observes admirably, only charity distinguishes the children of God from the children of the devil. All the supernatural value and all the social efficacy of that life came from that spontaneity, as seen in the episode of Ananias and Safira (see 5, 1 ss.). Fr. Murillo S. J. proves, in a famous historical-theological study, the sad cooling that faith and charity have suffered since apostolic times. As for future prospects, see what Jesus says in Mt. 24, 12 and Lk. 18, 8.

[11132] 46: In the temple: that is, in the Jewish temple of Jerusalem. The break with the ancient cult was not carried out until later (cf. 5, 29 and note; 15, 1 ss.; 16, 3; flp. 3, 3; hb. 8, 4 and note). But from the beginning, the Christians had the Eucharist or fraction of the bread (v. 42) and the home was a sanctuary, as seen in the words by the houses, since they also preached in them (5, 42) and in them they met (Rm. 16, 5; Col. 4, 15). They took food with joy: a trace that completes this admirable picture of collective holiness, typical of apostolic times and that did not return anymore. On the sanctification of food there is a precious prayer, undoubtedly very old, made all with texts of St. Paul and that translated says: "Holy Father, who provides everything with abundance (1 Tm. 6, 17) and sanctify our food with your Word (1 Tm. 4, 5), Bless us together with these gifts, so that we take them to your glory (1 Cor. 10, 31) in Christ and through Christ and with Christ, your Son and our Lord, who lives with you in the unity of the Holy Spirit and whose kingdom does not It will end. Amen."The thanksgiving, for later, begins by saying: "Thank you, Father, for all the good that we receive from your hand (St. 1, 17)" and ends with the same ending of the previous one: "In Christ, etc.", which seems inspired by Eph. 5, 20, where Saint Paul teaches that thanks for all things must always be given to God the Father and in the name of our Lord Jesus Christ.

[11133] 47. The Lord added: As Fillion observes, the narrator is very careful to note that this was not the work of men, but of God "who gives growth" (1 Cor. 3, 6 s.).

Prayer for the Sanctification of Food

Holy Father, Who Richly Provides All Things *(1 Tim 6:17)*
and Sanctifies our food with Your Word *(1 Tim 4:5)*,
Bless us and these Gifts,
that we may Take them to Your Glory *(1 Cor 10:31)*

In Christ and through Christ and with Christ,
Your Son and our Lord,
Who Lives and Reigns with You
in the Unity of the Holy Spirit,
God, Forever and Ever.
Amen.

✠

Thanksgiving at the End

Beloved Father, Thank You for All the Good we Receive
from Your Hand *(Jas 1:17)*.

In Christ and through Christ and with Christ,
Your Son and our Lord,
Who Lives and Reigns with You
in the Unity of the Holy Spirit,
God, Forever and Ever.
Amen.

✠

Final Supplication

Eternal Father, I Offer Thee the Most Precious Blood of Thy Divine Son, Our Lord Jesus Christ, in Union with all the Holy Masses which are Celebrated today throughout the whole world.

For all the Holy Souls in Purgatory, for sinners everywhere on earth, for sinners in the Universal Church, for those who are in my house and in my family.

For the Intentions of the Immaculate Heart of Mary.

Amen.

Creature, remember thy God and Creator.
Creator and Lord, remember thy creature
Jesus, ✠ Jesus, ✠ Jesus. ✠

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